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CHINESE WOMEN DOCTORS. (See page 246)

Life and Light

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AN ARMENIAN PASTOR AND FAMILY
People like these have been killed by thousands

Ever since last July we have been rejoicing in the new life and liberty that had come without bloodshed to Turkey. But we should not have supposed THE TRAGEDY IN TURKEY that a nation could be newly born so easily. Abdul Hamid is the shrewdest of diplomats, and had achieved the impossible in keeping his throne for the last twenty years; he is immensely rich, his private fortune, how gained it were not wise to ask, amounting perhaps

to two hundred million dollars; he is the head of the Moslem religion, and multitudes of his fanatical subjects would lay down their lives at his behest without a murmur. Apparently he has through his emissaries stirred up disaffection in the army, and fighting and massacres and scenes of incredible cruelty have been daily events since mid-April. The dead in the Adana district are reckoned at from 10,000 to 25,000, hundreds of homes have been burned and many villages quite destroyed. Again comes the sickening story of destitution and distress, and we hear again of thousands of orphans left utterly helpless. Rev. D. M. Rogers, brother of Miss E. Gertrude Rogers, our teacher in Van, was shot, several other missionaries have been in great peril, and all are in the midst of surroundings of which it is heartrending even to read. The suffering for the necessities of life is beyond words; sickness and pestilence are abroad, churches are pastorless, and they need help to-day. Mr. F. H. Wiggin, treasurer of the A. B. C. F. M., will forward gifts. Let us not rest nor be comfortable ourselves till we have done our utmost for these sufferers.

The strain on the missionaries in the scenes of the massacre, in sorrow and sympathy for their Christian people, is overwhelming. Distress for the

THE STRAIN ON THE MISSIONARIES. starving, homeless and suffering is beyond expression. There is a keener distress in the more acute sorrow for the dear and loyal Christian fellow-workers, for those whose lives have unfolded under their training, and for the little children who hold such a place in the love of those who have watched the signs of promise in them. We must remember this phase of their lives.

For some time the daily and weekly papers have told of serious disturbances in the Syrian College at Beirut, and we find in the *Missionary Review*

THE STRIKE AT BEIRUT. for May an illuminating article concerning the trouble. The college was founded in 1863 as a Christian institution, and from the first has required all students to attend prayers, the service being the singing of a hymn, the reading of Scripture and the offering of prayer by some teacher, the whole occupying about ten minutes. This requirement has always been published in the regulations, so that any intending to join the college must know it, and to register as a member must imply acquiescence in the rule. It seems, however, that since the revolution of last July, the Moslems, apparently thinking that their new liberty would do away with all obedience to authority, first petitioned that the rule be abolished, and that failing, "bound themselves by an oath" that they would not again attend a compulsory service, and further that in case the college expelled

any they would refuse to leave the college, expecting apparently sympathy and help from residents of the city, and undoubtedly leading to riot and bloodshed. The point is that these students, Moslem, Jewish and Druse, appreciate and desire the advantages of this noble institution, which has absorbed nearly one and a half million dollars of Christian money, and which has more than seventy instructors drawn thither by Christian motives, but they wish all this treasure to be used in the service of Islam equally with Christianity. The situation is most perplexing and the authorities need great wisdom. They sympathize with all high aspirations and rejoice in the new freedom, but cannot in honor nor conscience give up the principles on which the college is founded.

We give below a tabulated statement of the receipts of the Woman's Board of Missions for six months ending April 18th. In comparing with receipts

THE for the same time a year ago the column which best indicates TREASURY. the pulse-beat is the first one, entitled "For Regular Work." Here we are pleased to note a gain of \$2,585.37; and in this connection we remember that during these six months an extra effort has been made for the work of 1909, resulting in the receipt of \$11,512.56. The fact that, in spite of this there is gain for regular work is truly encouraging and leads us to expect that in the remaining six months there will be such effort as will result in the receipt for the year of \$120,000 in contributions for the regular pledged work of the Board. In noting the total gain, \$18,917.52, for practical planning we must subtract the extra amount for the work of 1909, to which we have referred. This need not discourage the honest, earnest workers, but reminds us of facts which we must face. The increase in legacies promises to relieve the stress of the last two years in the diminished receipts from this source. There is always a tinge of sorrow with any legacy, either large or small, since it comes from one who has been interested and active, but whose co-operation now must cease. At the same time we are glad to note that friends of the work are more and more remembering the Woman's Board in the bequests which they devise.

RECEIPTS FOR SIX MONTHS TO APRIL 18, 1909.

	For Regular Work.	For Buildings.	For Work of 1909.	For Special Objects.	From Legacies.	Total.
1908,	\$44,028.42	\$8,066.00		\$1,600.63	\$2,478.55	\$56,173.60
1909,	46,613.79	2,228.35	\$11,512.56	1,514.94	13,221.48	75,091.12
Gain,	\$2,585.37		\$11,512.56		\$10,742.93	\$18,917.52
Loss,		\$5,837.65		\$85.69		

Let our foreign missionary societies of older women or younger women keep in mind the Northfield Summer School, July 22-29, with Mrs. Montgomery, Dr. and Mrs. F. E. Clark, and many others who will make the week a very helpful experience. In the hour devoted to the woman's missionary meeting, with different leaders, the following program for the six days, prepared by Mrs. Germond, will be carried out: (1) Why should we study the text-book in our auxiliaries? Does the Interdenominational study tend to lessen our knowledge of and interest in the work of our own denomination? (2) How shall we gain the co-operation of the women in the auxiliaries, and adapt the study to our diversified interests and membership? (3) Three illustrations of adaptation from three different chapters of the text-book, varied to suit the needs of three distinct types of auxiliaries. (4) Three word pictures of model missionary meetings where the text-book is used. (5) Discussion of plans, and methods of extending Woman's Foreign Missionary work and increasing contributions. (6) Testimony concerning the educational development and spiritual awakening of the women in the churches where the course of study is pursued. Concluding with brief prayers from many for special guidance and blessing on the work of another year. For the preliminary circular and any further information, apply to Miss Stanwood, chairman of the committee, at the Rooms of the Woman's Board of Missions, Congregational House.

"EVERYLAND."—A new magazine is to be launched, the first issue a Christmas number next December. This will be a quarterly for the first year, price fifty cents, single copies, fifteen cents; then we trust its success will be so assured that it may become a monthly. As its name implies, it will treat of work in every land, our own included. It is designed for girls and boys between ten and fifteen years of age. While it will not be called a missionary magazine, it will have a decidedly missionary trend, and will contain stories of work in many lands. It will not supplant any of the denominational magazines for children, although it will have a children's department. It is to be edited by Mrs. Henry W. Peabody and Mrs. Helen Barrett Montgomery, with a competent corps of aids. It already offers a prize of fifty dollars for the best story on foreign missions for girls and boys between the ages of ten and fifteen. The story must be from four to five thousand words, and must be in the hands of the publishers not later than October first. Photographs to illustrate are desirable. Acceptable stories not winning the prize will be purchased at regular rates. The manuscript clearly written or typewritten, with the writer's address and stamps for return, may be sent to *Everyland*, care of Miss M. H. Leavis, West Medford, Mass.

The book for our next year's United Study of Missions, written by Dr. and Mrs. F. E. Clark, is entitled *The Gospel in Latin Lands*, with *Outline UNITED STUDY FOR NEXT YEAR. Studies of Protestant Work in the Latin Countries of Europe and America.* We subjoin the attractive Table of Contents. Preface. Part I, Latin Europe. Chapter I, The Gospel in Italy. Chapter II, The Gospel in France. Chapter III, The Gospel in Spain, Austria, Portugal. Part II, Latin America. Chapter IV, The Gospel in Mexico, Central America, The West Indies. Chapter V, The Gospel in Western South America. Chapter VI, The Gospel in Eastern South America. As many will like to take books related to this subject for their summer reading, Mrs. Clark gives us, by request, the following list of titles of volumes which are both interesting and informing. Latin Europe: *Venetian Days* (Travel), Howells; *Italy, Her People and Their Story* (History), Augusta Hale Gifford; *In His Name* (Life among the early Waldensians), E. E. Hale; *The Trailers* (a story introducing some modern Waldensians), Ruth Mason; *Casa Guidi Windows*, Mrs. Browning; *A Lily of France* (a story of the Times of the Huguenots), by Caroline Atwater Mason; *Les Miserables* (France in the Nineteenth Century), Victor Hugo; *Spain* (Travel), De Amicis; *Father Jerome* (story of the Spanish Inquisition), Hattie Arnold Clark; *Queens of Old Spain*, Martin A. S. Hume; *Through Portugal*, Martin A. S. Hume. Latin America: *Sketches of Mexico*, J. W. Butler; *Aztec Land* (Travel), M. M. Ballou; *Ninito* (story of the Bible in Mexico), A. M. Barnes; *In and Out of Central America* (Travel), Frank Vincent; *The South American Republics*, Thomas C. Dawson; *The Continent of Opportunity*, Francis E. Clark; *Izilda* (a story of Brazil), A. M. Barnes.

In the shifting of diplomats that follows the incoming of a new administration, Minister Leishman, who has been for four years at Constantinople, takes THE MINISTER another post, and Mr. Oscar Strauss goes back to Turkey TO TURKEY. where he has served two terms before. Able, impartial, in sympathy with all that is philanthropic and progressive, the news of his return rejoices the hearts of our missionaries in the Turkish empire.

The Madura Mission has met an unspeakable loss in the home going, after a brief illness at Kodaikanal, of Mrs. H. C. Hazen. She had given

A GOOD AND FAITHFUL SERVANT. almost twenty-five years of splendid service to the mission, and by her faith and devotion she was an inspiration to her fellow-workers. To the native Christians she was a true mother, guiding, encouraging, helping in many ways. The thought of her zeal should incite many to more devoted service. Her reward will be abundant, but the vacancy she leaves will long be felt.

CHINESE WOMEN DOCTORS

BY DR. KATHERINE C. WOODHULL

(See Frontispiece.)

THIS was our seventh graduation. Only two graduated, making the whole number of those who have taken the six years' course in our hospital, fourteen. This will be our last graduation for some time, as the present students all entered the hospital at the same time, and have several years more before them.

One of those just graduated was married last year to a widower with three children. We released her from her year of post-graduate work in the hospital, as we felt that her first duty was to her little family. When she first knew that her parents were planning to betroth her, she was quite unreconciled and felt that the responsibility was more than she could bear. So her parents said nothing about it for awhile. But her father was taken very sick, and before his death the betrothal was completed. The other student is not betrothed, and comes into the hospital as assistant.

We try to make the graduation day as pleasant as possible, so it will always be something for them to remember, after their long term of training and service in the hospital. This time all who took part in the graduation exercises were women, with the exception of our good consul, Dr. Gracey, who gave us an address full of helpful and uplifting thoughts. Mrs. Ding, the wife of our former pastor, read a selection of Scripture, and one of the former graduates offered prayer. The two students read their essays, the subjects of which were, "The Importance of Knowing How to Prevent Disease," and "Tuberculosis," and the kindergartners sang, "If you cannot on the ocean, sail among the swiftest fleet," etc.

Before this was sung, Miss Hartwell translated it verse by verse into Chinese and explained its meaning. The diplomas were then presented, and Mrs. MacLaughlin followed with one of her beautiful songs. We then listened to Dr. Gracey's address, and our aged Pastor Ding closed with the benediction. After the exercises in the church we invited the Alumnæ to dine together. Eight of them live in or near Foochow, and all were able to be present. Two of them you see in the photo are holding their babies, the second generation of doctors. The lady who sits in the center is Mrs. Ti Hok Si, the wife of the Commissioner of Education. When her little girl was sick with dysentery she brought her into the hospital, and since then she has called us when she or her children are sick, and is very friendly with us. Her little girls go to the kindergarten, and will probably go to the girls' college at Ponasang when they are old enough, as the mother wishes them to have every advantage.

Of our fourteen graduates five have died. The first to go was a member of the first class received. After she had been in the hospital a few years, she developed strange symptoms, one of which was anæsthesia of the whole upper part of the back, showing that she had inherited some vicious taint. After a year or two she developed an obstinate cough, grew worse and died a few days before she should have graduated. The next one to go was the graduate left in charge of the Dispensary when we went to America. She overexerted herself ministering to large numbers of opium patients and died soon after the birth of her little son. Another was an interesting Buddhist woman. She had been taught to read as a child and was familiar with classical Chinese. She had been taught to trust in vegetarianism and other Buddhist doctrines as a means of salvation, but she was very intelligent, and her soul was not at rest. The first time she heard the Jesus doctrine was when Miss Newton was making a tour at Diong-loh. She was an eager listener and the next time Miss Newton went there she sought her out, to hear more of the doctrine that seemed so beautiful to her. When she heard that our mission was expecting a lady doctor soon, she was quite excited. She had never seen a woman doctor. It was a happy thought of Miss Newton's to engage her as our first language teacher. She was a careful student of the doctrines of the Christian religion, and after a few years united with the church. When she heard that we were to receive medical students she begged to be allowed to join the class. After her graduation a cough that had long troubled her, became worse, she developed lung disease and died after two years. She met death with great composure, and said she was not afraid, for her trust was in Jesus Christ. It was a great joy to us that she had given up her faith in vegetarianism and learned the true way of salvation.

The next to go was our beautiful Ne Sing, a very intelligent, accomplished woman. She began private practice in Foochow after she graduated, nursed a patient with the plague, took the disease and died. The last who died went with her husband to Singapore. The climate did not agree with her, and she developed tuberculosis and died after a short illness.

Of the nine graduates who are living, two are practicing in Shanghai, two are assistants in the hospital, and five are practicing in or near Foochow. They are all fine women and well repay the labor that has been bestowed on them. With the exception of one all have children, and are so occupied with maternal cares that they have not much time for outside work. But they find, as married women in the home lands have done, that their medical knowledge is very useful in ministering to their families when they are sick. The time will come when they will be less taxed with home cares and they will have more time to work for others.

As there are now special medical schools where women are received it may not in the future be thought best to receive medical students into our missionary hospitals, but to encourage young women to go to these schools where they can receive more thorough theoretical teaching, and come to our hospitals afterwards for practical instruction. Schools for nurses will be started in connection with our hospitals.

NEEDS AT AINTAB

BY MISS ISABELLA BLAKE, WITH MISS NORTON IN CHARGE OF THE
GIRLS' SCHOOL

AS to the school, I honestly do not see how we could have got along without that increase in appropriation. The Woodruff Fund, which has been used to aid needy girls, has been entirely expended, as it was not a permanent fund; and next year we should certainly have been obliged to



TYPICAL ARMENIAN FAMILY, AINTAB

shut out a number of bright, deserving girls who could not pay the full amount of tuition and board. The number of pupils received would certainly have had to be diminished. As it is, the appropriation is less than it was two and three years ago, and yet the school is constantly growing in needs and in numbers, and prices have very materially increased since then. We are trying constantly to press the girls, but we cannot do it very much, because

the people, too, are feeling very severely the effect of the rise in prices. Everyone says that so much poverty has never been seen as this year, here and in neighboring cities. We hear truly terrible reports of famine in Zeitoon and other mountain places, and the people in Aintab have given very generously for their relief.

Under these circumstances you can see that we cannot press too hard just now. Indeed, it is the truth, we cannot. If we try, the girls simply will stay away—most hopeful girls. This has been proved by experience. We are most sincerely thankful for the one hundred dollars. It means a great deal. But I think three hundred might be added on top of that without



VILLAGE CHILDREN AT AINTAB

doing away with the necessity for strict economy. It is a matter of bread and butter for the girls. Every year we have to do with fewer books than we need because we have no money to advance for them. We cannot order new and better kinds when we wish either. I know that Miss Norton and our matron take endless trouble from the necessity for using old, worn-out or crude primitive implements in the kitchen because there is no money to buy better ones. I know, too, that Miss Norton's health constantly suffers from the nervous strain of all this.

Then there are other needs. The building is not finished, and we must,

at any rate, have paint for the woodwork. If, as we earnestly hope, Miss Foreman can come next year, a room must be finished off for her. We need very badly a new windmill. We own half the hospital windmill, but this does not supply nearly water enough for both institutions, and the girls are constantly obliged to draw water from a very deep well. This is really beyond their strength. Our school and classes are constantly growing, and we are now obliged to divide a number of classes which were not divided before I came. For this reason, we ought to hire one extra teacher, but we cannot afford it.

Our library has been in very bad shape since the fire, but the *alumnæ* are taking hold of that matter, and have done something and expect to do some more. Just at present, however, we are very much hampered by lack of necessary reference books and magazines, and if we could give something toward that from our appropriation, still plenty would be left for the *alumnæ* to do.

I want to speak of another need which may not seem so pressing. No other missionary institution is so poor in the matter of organs. We started a music course, and it is more than paying for itself this year. Perhaps this seems strange in view of what I said about the poverty around us. But we accept no music pupils who do not pay full tuition and board, except in the case of one or two who come from villages where there are organs in the churches, bought at the expense of much ambitious effort on the part of the people, but with nobody to play them. To help these churches, we sometimes allow aided girls to take lessons. My object in being very desirous to continue and improve the music course is twofold. First, the people of Aintab are extravagantly fond of music and have natural ability. I believe this is true to a less degree of all Armenians. They are willing to go to an unlimited extent of trouble and effort to improve their church music, and I think the excellence of some of their work would surprise you. They have large mixed choirs of both men and women, boys and girls. I myself am interested in one. I think you cannot understand what a tremendous influence for good this thing may exercise in the social development of the people, at this extremely critical period. At present, it is their only healthful interest aside from purely religious matters, and no American can possibly realize what the lack of such interests means in any community. I will not dwell on this. I think you get my idea: I want "to take the current while it serves." Second, the course will, I am sure, prove a source of income to the school, as it has done in Marash College. It will prove a drawing card to some rich families in other cities, who have hitherto not cared to send their daughters to the seminary. We have already seen signs

of this. One well-to-do Cypriote woman got up and brought her daughter in a hurry, as soon as she heard that we offered music. These people are often very worldly, but they need help as much as any other class; and besides we can press them for money and make them pay for some of their poorer sisters. We need one large organ and one baby organ.

We must do something toward the organization of a training class for next year. Perhaps this is most important of all our needs, but I will not speak about it now, for I hope to have some definite propositions to make later. There has been marked spiritual interest among the girls at about New Year's time. Some of them are very much changed.

WORK OF NATIVE CHRISTIANS IN JAPAN

BY MRS. HARRIET GULICK CLARK

(Mrs. Clark, a daughter of Dr. L. H. Gulick, missionary in Micronesia, Spain, Italy and Japan, has been herself a missionary in Japan since 1887.)

O MASA SAN and I came here to Mimitsu to help the young woman who has just started a Sunday school here with the Christmas preparations, but we have struck the last night of the best-observed festival of the year, and the general opinion is that the children will be too much absorbed with the masked and grotesquely dressed people who are parading the streets with flags, lanterns and drums, to care to practice even Christmas hymns with the red-haired foreign woman; and I do not blame them. From their point of view those masqueraders must be very interesting. O Masa San and I left Miyazaki last Friday. It is Wednesday now. We spent the first three nights at Tsuma, helping the most interesting spot in Hyuga with preparations for their Christmas celebration.



MRS. H. G. CLARK

Five years ago two young men of that place were converted through the labors of an energetic but erratic evangelist. One was a *yoshi* (a man who takes his wife's family name, *i. e.*, who marries into her family); the other, the son of parents who loved the son, but did not love his new religion. Both had young wives, and lived and worked in the stores of their parents. Soon they decided that they must tell the children of their town about this Jesus, and getting permission of the parents who loved their son, they gathered a few children in a small room of their house, and taught them as best they could. The Sunday school soon outgrew that room and they rented two rooms in the middle of the town and threw them into one.

After awhile the *tatami* (floor mats) were taken out, a good floor put in and benches made. This cost some fifty *yen*, forty of which were contributed by the townspeople, who had come to recognize the improvement in the children who attended this Christian Sunday school. At some point, I do not know when, these young men decided that they must have a small organ to help them learn new tunes to teach the children, so they bought and paid for it themselves, and with the help of an instruction book and with some help, learned to play it well enough to lead the singing.

Last year the one loved by the parents, and so able to do the most financially, died, and we wondered if this fine work would go to pieces. Not a

bit of it! The one left, whose father in-law, though rich, holds the purse strings very close, simply said, "Now I will have to do it alone." He divided the fifty or more children into two classes, teaching the younger ones Sunday morning and the older ones Sunday evening, following the latter with a Bible class for adults, attended by a few. The school continues to grow and now all could not gather at once if they would. He continues to provide them with Sunday-school cards and papers, and even has some magazines in the room for them to read between times. He also provides himself with Sunday-school helps, and besides had one of the latest books of songs for special occasions. All this pinched him closely. Then he heard of one of the town girls who was within a year of graduating from the girls'



JAPANESE BIBLE STUDENTS

high school in Miyazaki, and whose parents had met with such financial losses that they were going to have to remove her from school because they could not meet all of her expenses. This young man simply said, "Don't take her out. I will help you at the rate of three *yen* a month." So he pinched himself more closely, and she stays in school. This is known to only a few. His name is Kono San. There are several other baptized people in town whose faith has waxed cold, and the non-Christian public notice and comment on the difference, saying that this one is truly a Christian. Two of

his girls want to study to become Bible women, and I hope that we can receive them into our home soon. Just think what this one man is accomplishing!

In Mimitsu, a fishing village, whose people have a bad reputation all through Hyuga, and where there are a few very old, and very dead as to their Christian life, people, who are still in the prime of life and influence in the community, a young woman, educated in the Presbyterian Girls' School in Matsuyama, began a Sunday school five weeks ago. Her husband is in America doing business, and she, with her baby, has come to live with her well-to-do parents in this lonely place. She sees the great need of giving the gospel to the people of her village, and has bravely undertaken to do what she can. She thought three other young women were going to help her when she rented the room and began it, but they only came once or twice and then deserted. The numbers have grown from ten to fifty, most of whom think it simply a place of amusement. O Masa San and I hoped to help her by teaching the children two new Christmas songs, but, as we supposed it would be, the children were too much absorbed with the street doings to care to sing, so we had a pleasant and, I hope, profitable visit with the young worker, Mrs. Ikeda, and her three friends—one of them a young school-teacher, and two the daughters of one of the town influential, but religiously dead, men I spoke of before.

In the course of the evening talk the young Sunday-school worker told of her various tribulations trying to teach and keep order alone. Most of the children are boys, and most of the girls who come have babies on their backs; and Japanese babies cry just as others do, and need a great deal of attention. These babies are no exception. The boys, after receiving small attendance cards two or three Sundays, said they did not care for any more of that kind, "give us the big ones or none." "When you have four of those I will give you one big one." "We do not want to do it that way" is the reply. A new hymn is hung on the wall, and she begins singing to teach it to them. "We don't know that, give us something we know." It is changed for "Jesus Loves Me." "Clark San has us sing that all the time and we are sick of it!" She tries another. "That, too, is one we are tired of because we sing it so often with Clark San."

We had a good laugh over her woes, and the young school-teacher said, "I did not know that you were having such a hard time; I really think that I must help you." And I hope that not only she but one or two of the others will help. The children obey a school-teacher as they do no one else. Neither this school-teacher nor the other friends are Christians, but all know a good deal about Christianity and recognize it as a good thing.

In the other place where we have stopped to help, Tsunu, another school-teacher, who is not a Christian, is going to help with the preparations for the Christmas celebrations because there is no efficient Christian, especially no one who can lead the singing. The high school or normal school girls are all taught to play the organ enough to lead school children in singing, and there are one or more baby organs in every school.

O Masa San's parents are known and loved all over Hyuga. Everywhere we go, as soon as she is introduced as Tukuraki San, she is asked if she is the daughter of so and so. And her own school acquaintances are scattered everywhere, too. She led her class in scholarship, and has always been a bright Christian, so that her influence now as a Christian worker is quite exceptional.

On the 12th of this month a new Bible woman is coming to us from Kobe. She is a Hyuga woman, about forty years old, who has had a long experience as a Christian worker, and we hope for large things from her help.

HEATHENISM IN WEST AFRICA

BY MRS. ELISABETH LOGAN ENNIS

I SUSPECT that in all your South African letters you are finding the same strain—lament about the drought. But it seems as if Ciyaka and the immediately surrounding country has suffered more than any other district so far as I know. There has been almost no rain since early in December, and the condition is deplorable. The loss of our good gardens would be a serious matter in itself, if we did not have to consider how infinitely worse is the plight of the people who depend absolutely upon the fruit of the soil sustenance. For the last two or three days it has been looking like rain, and to-night a gentle rain is falling, and we are very full of rejoicing. "The man who has been holding the rain is going to let it come now," as one said yesterday. In the minds of these people some person is responsible for the condition of things, so the people of two districts, Ciyaka and Wamba, applied the poison test to two dogs, one from each district, and the Ciyaka dog was "it," showing that the guilty person resided there. Then the people of this district elected a king, Kapiualakacanja (is not that a royal name?), and he named the person; so they caught him and all his relatives, and beat them and tortured them until he confessed he had the rain on his eyelids. He then procured a wizard to bring the rain on forfeit of a slave, and they called a convention of all the important old men of the country, and repaired to the old capital of Ciyaka, which is in ruins, there



AT ROLL CALL



SCENERY AT OCHILESO

"to speak with the clouds," as one little boy told me. What they finally did with the men whom they had kept prisoners all this time I don't know; I suppose in the time of the kings they would have killed them.

I remember that I promised to tell you about our Christmas; it seems long past now, and will be much longer before this reaches you. It was a very simple affair indeed, but being the first Christmas service these people have ever taken part in, it was memorable to us. We arranged a responsive service from the accounts of the first Christmas in Luke and Matthew, and had them divided in three groups, the small boys beginning, the girls taking up the response, and the older boys following, then taking some of the responses in chorus. They made almost no mistakes, and if their words did not make an impression on the audience, their bright and shining faces could hardly fail to. As we have not started the custom of giving presents the service held the main interest of the day, and it was like a bigger Sunday.

If we could have a government in sympathy with any right sort of progress what might our mission not accomplish? But as it is, we can just have the opportunity to see what the religion of Christ, unaided by other civilizing means, can accomplish. The work on the railroad is quite at a standstill at present, and no one knows when it will go on. Times are very dull in the province.

The darkness and misery in the lives of these people does not dawn on one at first when one comes to this country. There is much that is picturesque about the native and his native customs, but oh, the cruelty it works, and the fear and dread in which he lives! There was a girl from a near village who began to come to school, and who was always at church. I missed her for some time, and found out she had been given as a ransom for her mother, who was accused of witchcraft, and was being taken off to be killed. The girl, Cilombo, has not been put to death yet, so far as I know; they are waiting for an opportunity to divine again, and if the divination is favorable to the accused, she will be returned along with the rest of the ransom.

THE school lamp is a great attraction in a land where no one has ever seen a light at night stronger than the moon and stars, and in the huts a small fire. They come to the chapels drawn by curiosity about the sound of the bell and the singing, the wonderful light charms them, and they stay to absorb its joys. Meantime the teachers and Christians are not slow to point them to the light of life everlasting which glows from the cross of the Saviour.—*Selected.*

BIBLE WOMEN IN EASTERN TURKEY

The work of Bible women reinforces, and often multiplies, the influence of the missionary. The expense of these workers is comparatively small, ranging from twenty-five to fifty dollars a year, and individual givers and small auxiliaries are often happy in supporting such a woman. Miss Poole, who supervises their work in the Eastern Turkey Mission, sends a sheaf of their reports, all of similar tenor. We give three as samples :—

KNOWING that you would like to hear a little about my work, as every earnest Christian is interested to hear about God's work on many hungry souls, I, also, with the same desire, began this work in this village, to explain the truths to those who have no knowledge about him. I continued my work for a long time, till two years ago, by Miss Poole's suggestion, I began to teach how to read the Bible to many girls and women. My husband, too, had the same warm feelings for Christ's work.

Now I have twenty-two scholars, either girls or women. Every day I visit their houses, I give their lessons, then I read a chapter from the Bible, and I speak a little, then I pray. Besides those houses, I visit some others also, only with the purpose to read the Bible and to comfort them with its truths. Their hunger and thirst for the gospel, makes me feel exceedingly glad. I am happy that God helps me and he blesses the seeds which are sown weakly.

I AM delighted in telling you about the church and my work, and I am sure that you also feel glad hearing about the invisible work in hearts. I have thirty-two scholars, who are very earnest, and they prepare their lessons very nicely. They like especially the Bible which tells us our Saviour's true love for us. Some of them are church members. I am glad that God works in them so wonderfully, and I see his guidance very plainly.

Though they be few in number yet they can be very useful persons in our village, if each one of them be filled with his spirit and enthusiasm, having a good share at the coming second time.

I am ever praying for such kind persons as you, that God may reward you for your lightening many dark minds by the truths of gospel.

At first I had forty scholars ; because all of them were occupied with their work in the fields. After finishing their work, the number of my scholars grew gradually. Now I have about eighty scholars from four until sixteen years of age. I was troubled a little when I began my work, because they had forgotten all about what they had learned last year, but by and by they could learn easily. They like very much to learn songs. They are very earnest in prayer meetings, and often many little girls make short but

sincere prayers. Though my work is hard for me, yet I work gaily, because God helps me. I wish that I had done my best in this year; I need your prayers.

Some of their parents have great desire for the education of their daughters, and they appreciate the value of knowledge. But some of them yet have the idea that the most important thing for their daughters is to learn the village work. I try to explain to them the necessity of education.

DIFFICULTIES OF LEARNING THE LANGUAGE IN THE HEATHEN WORLD

How hard it is to carry the gospel in any reasonable way to a people whose language has never been put in writing we can hardly imagine. The difficulty is increased by the fact that, for the telling of the gospel as well as for the translation of the Bible, almost all the expressions for Christian truth and spiritual ideas are lacking.

The story of Mr. Hoffmann, a worker among the Papuans in New Guinea, gives us a picture of this trouble :—

Those who travel to-day in Africa or Asia find there languages ready which are used for trade and commercial intercourse. With the help of these one can make good communication with the natives, but we found nothing of this in New Guinea. The Papuans had no written speech. We must learn grammar and lexicon from the lips of the natives. The one who has never heard a strange language from the lips of the people has little sense of the labor of such a task. These “nature peoples” think differently from the way in which we think, and they have a much sharper power of observation, which shows itself in their language. This appears in all their names for races and varieties. Every insect has a name, but very seldom does a native use the word animal. It was seven years before we heard the word for tree, and much longer before we got the name for a human being, not simply for man or woman. For plant even until to-day we have found no word. Every part of the body has its separate name, but it cost extraordinary pains to find the word for the whole body. Besides this, the suspicion of the natives, aroused by our inquiry for words, hindered us continually.

Why does the white man wish to eat our language? Has he not enough of his own? What will he do with our words? These anxious questions I heard many a time. The fact that we wrote down the words, and then showed the paper to each other made the people very suspicious. They

thought that must mean some kind of witchcraft or devil's art. The distrust went so far that for their intercourse with us they made a peculiar kind of talk, so that we should not be able to look into their affairs.

But when we had taken all this pains, and could make ourselves understood by the people in their own language, the hard place was not yet gone by. We wished to preach in their language, and to give the glad message of the gospel. Then first we realized that the gospel has to do not with earthly but with spiritual and celestial things. How can we find words for invisible things. The Papuan uses words for each smallest plant and insect; abstract things he does not understand, yet such words we must have. So often we would ponder with a weary head for hours at a time over one single expression, and could not find it, until God himself helped us through some special event. For a long time we sought for a word for faith. Sometimes we used the word see, but felt that was not right. One day a native came to me, and asked, "Hoffinann, have you seen the Lord Jesus?" "No." "Has your father seen him?" "No." "Perhaps your grandfather has?" "Oh, no." "But was Jesus in your country?" "No." "Or in one of the neighboring countries?" "No." "But then, Hoffmann, how do you know that Jesus really exists?" "Oh," I said, "as true as the sun stands there in heaven, so sure I am that Jesus exists." The man went away thoughtful, but the next day he came back, and asked the same questions over. When I gave him again the answer, "Friend, believe me, as sure as the sun stands in heaven, so sure I am that Jesus exists," he looked at me steadily, and said, "I understand now, Hoffinann, your eyes have not seen Jesus, but your heart knows him." "Yes," I said, "that is it; my heart has seen Jesus." And when he went away then it flashed upon me, that is the word for faith.

A long time we sought in vain for a word for hope. We contented ourselves with wait, but felt all the while how little that said. In 1900 we were obliged to leave three little children behind in Germany. My wife could hardly tear herself from the bedside of our dear little ones, and when she finally broke away the smiling spring morning was overclouded, and in our hearts something seemed to have perished, so they could know no joy again. When we had been again in New Guinea a year and a half God sent us a little son, who was the sunshine of our home. But when the child was only a year old the cruel fever came upon him, and one evening he sickened, and the next morning the angels took the little soul gently from this poor earth to the celestial home. When on the next morning I myself was making the coffin for my darling, and the tears fell upon the wood, a native stood watching me and my work, and I soon saw that something was puzz-

zling the man, and waited for him to speak. Finally, he said tenderly, "Your son is dead; now will you go away?" "No." "Perhaps you will die, and then what will your other children do?" "They are in the hands of God." "Oh, Hoffmann," said the native, and a tear dropped from his eye, "what strange men are these Jesus people. You have different hearts from ours. It must be that you can see through the sky." "Yes," I said, "that we can. We see through the sky into heaven." And again it flashed upon me that is the word for hope; the word we had sought so long. —*Evangelisches Missions Magazin.*

MISSIONARY LETTERS

WESTERN TURKEY

In these terrible days we watch eagerly for word from our missionaries in Turkey. A letter from Miss Platt, of Marsovan, dated March 25th, shows us that they heard mutterings of the storm before it burst upon them. She says:—

Letters from other parts of Turkey must have given you an idea of the disturbed state of the country. We were shocked to hear of the closing of Aintab College because of insubordination on the part of the students, and are very grateful that no such measures have been necessary here. But there is a restless spirit abroad here also, and one wonders what it will bring. The first flush of joy over the granting of the Constitution has passed, and people are beginning to realize that it will be a long time before the new order of things is firmly established and the various nationalities are working together in peace and love. I have been sorry to hear that the "Club,"* organized here with such eclat, has been broken up, and in its place the more patriotic Moslems have organized a "Society of Mehmet," to preserve Moslem institutions, and particularly the Moslem religion. Of course the Christians cannot be included in such a society, so the co-operation which seemed to promise so much has come to an end.

Our Thursday evening prayer meeting has been opened since the Week of Prayer to students and teachers of both institutions and a large number attend. That seems to us to be a good sign. Every Wednesday afternoon there is a prayer meeting for women in Turkish, held in Mrs. Getchell's parlor, and attended by Greek and Armenian and Turkish women. I am not often able to attend, but was there yesterday, and was glad to see how many women came and how attentively they listened. I am sure it is doing good.

* A club combining several different races and emphasizing the idea of brotherhood.

EASTERN TURKEY

Miss Caroline Silliman, who went last fall to join Miss Rogers in the girls' school at Van, found much to interest in her journey thither. She writes:—

The last day of the journey was the best, I think. We went by train from Tiflis to Etchmiadzin. We spent Tuesday there, and visited the old, old Armenian monastery. That evening we drove to Igdir, where our caravan was waiting. We got an early start Wednesday morning, and then the fun began. I had been on a horse just once since I was a small girl, but my journey horse was a fine one (Mr. Yarrow's), gentle, but no slow poke, and I enjoyed the riding, I cannot tell you how much. You would have laughed to have seen us in quarantine on the border. It consisted of a gentle spraying of water by two white-robed Turks. They were very careful not to wet us, and when they came to my trunks they were very courteous and allowed me to cover over things carefully before they turned the hose on.

That first afternoon we had the pleasure of a genuine mountain storm. The wind blew so that it turned my horse square around and faced him in the other direction, and it rained so hard that I was soon wet through. Soon after sunset we reached our stopping place—a little Koordish village, in which there seemed to be no guest room. We were escorted to one of the most prosperous homes, where we were allowed to share a room with several families. Our pack horses were delayed by the storm, so we had the fun of sleeping on the floor. After my first day's ride and the soaking I expected to find myself too stiff to bend without breaking when morning came. To my great surprise and joy I had almost no lameness at all, and it was the same all the way. We reached Van October 26th. Nearly all the missionaries rode out to meet us, and gave us such a welcome. I can tell you it is good to be here. Miss Rogers will not let me do much in school, so I just sit and study. I dreaded it a little, but that was foolish of course, for I enjoy the study and am so proud to be able to understand quite a little now. Miss Rogers is well, and the school is running finely. I like the girls, they are a likable kind.

NORTH CHINA

We are allowed to make the following extract from a recent private letter from Miss Nellie N. Russell, of Peking:—

The long months of weary illness of Dr. Ament, when for weeks our hearts were weak with fear, then the uplift when it seemed as if God, in answer to the great volume of prayer that went up every day and night, gave

him back to us; and then in late November that relapse. The last two weeks before they sailed I was there with them all day; step by step we followed them to America—the renewed hope as he again revived much on the steamer between Shanghai and Yokohama. Then the letters telling of the stupor, and now this week the letters telling of his “home-going” January 6th. Our hearts are too full for utterance. We have been so proud of him, as a mission and as a station. No one in all North China was so well known and loved among the Chinese and missionary community. His large acquaintance with men of influence in so many cities all about this part of the country gave him an influence much to be coveted. One merchant near us said, “Ah, but he loved us Chinese; he was our true friend.”

It is so hard to see why at this special time of opportunity and great changes, he who could do so much should be taken away. One prominent man said, “He knows our history, our customs, our language as well as we almost, and always gives us new and worthy thoughts.” We can but bow our heads and say, “It is the Lord’s work and he knows all,” but with our depleted mission it nearly breaks our hearts. Our other member of the station is at home, far from well. Our doctor, a fine, splendid young man, Dr. Young, is doing two men’s work, and not well, though when he came out four years ago, he was strong enough.

Our pastor, Mr. Li, is such a strong, fine man, and we are thankful for him every day. This great work of God’s—what a wonderful thing it is, and how it opens up as one goes on, and one enters a little into that other region where it reaches its fullness. The country has been in mourning all the winter, and things have been much quieter than otherwise. No music allowed for three months, and no adornment of the person, no weddings, also, and not for three years among the imperial clan. With the changes of government people have been less ready to come into the churches than the past few years. These are days when one is reminded of *Alice in Wonderland*. “Off with his head” is the cry.

JAPAN

Mrs. J. H. DeForest, gathering up the work which had been somewhat interrupted by her furlough in America, finds much to encourage. She says:—

The work connected with my Sunday school has grown. I have two clubs of the older boys meet at our house once a week, and a girls’ class and a club of older boys also once a week. The women have voted to have their meeting once a month, and at our house. We have had only one since I came back, owing to the condition of our house for one thing. I have found many changes in Sendai, among the church members, and

among outside acquaintances. Students graduate and girls marry and leave us, and I do not know by name more than half of our ordinary audience. Last Sunday seven united with us on confession, and one by letter. One of our old boys is now connected with the Home Department of the central government, and it is his business to look into and report on the state of Christianity. He says there is an unusual interest shown in meetings in Tokyo, and that in various places there are more than usual young men looking forward to the ministry.

Last evening I had what you may call a Sunday-school exhibition at our house, inviting the scholars that attend the afternoon school under my care, and giving them one ticket for an older member of each family represented. The affair was a disappointment in one respect, for the young man who had done more than any other in preparing the boys, was suddenly called away by an accident to his brother. We had among the other exercises songs, verses from the New Testament about birds (because this is the year of the fowl, as Japanese count it), and we were to have each one explained by one of the class. The lantern pictures of the Prodigal Son were explained by the older boys, and afterwards the general superintendent of the three Sunday schools rehearsed the parable and gave its meaning. Our pastor described several scenes in the life of Christ, and our meeting closed with the distribution of ninety bags of cake.

One of the satisfactions was the fact that some of the parents were present who are not in the habit of attending religious services.

INDIA—MADURA MISSION

All the young women in Suffolk Branch will enjoy this letter from their own missionary, Miss Gertrude E. Chandler:—

Probably you have already heard something of the seventy-fifth anniversary of this mission, which was held February 24-26 in the splendid new college building. It is an event long to be remembered, and I wished time and time again that many of the friends in America could look in upon us. The assembly hall is the largest in the city; and to see it crowded with over two thousand people was thrilling.

I wish you could have seen the pageant given by seventy-five children. A selected group from every branch of the educational department came on the stage in turn, and showed through action and conversation what changes had come about in seventy-five years, and what was going on in the different schools of our mission to-day. It was very cleverly worked out, and so instructive that Dr. Hume, who was here as a delegate, longed to have it reproduced in a cinematograph, and sent home. It was the conversation that

brought out the humorous side, though, so I am afraid pictures of any kind would not do it justice. When the Mangalapuram girls were on the stage, one of them measured a small boy, and drew a pattern for a shirt for him on the board; another turned a blue handkerchief pink and then blue again by use of chemicals; still another drew a conventional figure on a board with two hands, etc., each one showing up one phase of the work done there.

The Pasumalai boys went through a whole day's program, attempting both farming and athletics in a remarkable fashion, considering the space permitted by a stage. At the end came a procession of the years, where each child carried a banner bearing a number. As this was all under Helen's supervision, and she had been rehearsing for weeks and weeks, you can imagine how glad we all were when it went off so well.

Time is flying, so I must skip from the first morning to the last. A beautiful communion service was held, and after that came the announcement of gifts. When the people realized that \$1,000 was to go as a thank offering to the American Board, enthusiasm ran high. It has been very touching to see how they have responded to this suggestion of the mission.

At the very end came the prettiest sight that I have seen since coming to Madura, and that was the procession to the East Gate Church. As it passed across the bridge over the river, I did so wish I could paint it, for all the gay banners, and the pretty, bright clothes of the women, made a truly Oriental color effect. Then to our ears the singing of the Mangalapuram girls was a refreshing sound in comparison with the horrible Hindu music one hears day in and day out. By standing, everybody managed to squeeze into the East Gate Church, and the exercises were closed with a consecration hymn and benediction. One young Hindu man was so impressed by these meetings that he has since openly confessed Christianity, and hopes to bring his mother or some other relatives down to Madura for the September meeting.

I have not much time now to tell you of myself, but all there is to say is, "I am studying Tamil." In April, the 15th, we go up to Kodai, and I am going to try and pass my first examination up there on June 2d.

This afternoon I am going to have a consultation with Miss Mary about a kindergarten room. We would like \$300 to build a new room, for the children are pushed out into the verandas now; but since we haven't that, we're going to put our heads together and find some other way.

The weather is getting warm, but I keep splendidly well, and have had to waste little time thus far in getting acclimated.

ZULU MISSION—SOUTH AFRICA

In describing their Christmas Miss Fidelity Phelps gives hints of progress in the natives:—

Christmas Day the station people had their usual tree, with singing by a choir of young people and addresses by some of the Christian men. During my first years at Inanda it was the missionary and his wife, I remember, who planned the Christmas exercises, and the gifts were all supplied by them, with the help of boxes from over the sea; but now for several years the people have managed it quite alone, and the tree is well laden with gifts provided by themselves. Handkerchiefs, which were quite rare and unnecessary, even after many of them were clothed, now adorn the tree in great numbers, and many of the people and of our girls are now regarding this very useful article a necessity in their wardrobe. I wonder if I forgot to mention handkerchiefs in the list of articles suitable for Zulu children. If so, it was an oversight; they are always much appreciated. In 1907 we had a Christmas tree for all our one hundred and forty, more or less, girls, and that used up all the little bags and other things that we had on hand from boxes from America, and it was too much of an undertaking to provide something for each one out of whole cloth, so to speak, this Christmas.

On the evening of the 15th the girls had a little entertainment, planned and arranged by the native teachers, Evelyn and Bertha. The girls did very well indeed; the higher classes were too busy preparing for their examinations to have much share in it, but the recitation and singing by the third and fourth classes, mostly, were very creditable.

On the 16th, in the early morning, there was a great hand-shaking with teachers and with one another, and then a long procession of maidens with white bundles on their heads filed quietly—yes, they really did go very quietly—away through the avenue of gum trees on to the railroad station seven miles away. An hour and a half later I followed them in the carriage, driving the mules myself, with a small boy to hold the reins at the station. I went to look after the girls and see that they had no trouble in getting their tickets, etc. The present station master is new to the business, and not always as considerate and polite to the natives as he might be—"cruel," the girls call him. They were very grateful that I went with them; one said, "We could have been troubled, Nkosazana, if you had not been there." Those who went that day were, as a rule, the younger pupils and those least used to traveling.

The teachers' examination was conducted more justly this year than formerly. In the first place it was held simultaneously in the six different

centers. Then the names of candidates were sent to the Education Department before the examination and numbers were assigned to each, which were put upon the papers instead of the name. This change came about in part, though not wholly, as a result of Mr. Dube's letter of complaint to the Education Department last year. He felt that partiality had been shown by one of the inspectors, and that the papers of two or three of his boys had not been fairly treated. The method pursued this year disarms all criticism and is the method used in European schools. Last year a small percentage of candidates passed, not only in our schools, but all over the colony. The questions in most cases this year are more suitable and fair than they were a year ago. We are waiting with great interest the results of the examination.

I have heard to-day of the death of one of our girls at her home at Noodsberg. During her first term, a year ago, she had a cough, which kept her awake nights, and which she said she did not have at home. But she was so anxious to be in school that, in spite of her having to leave before the close of the term, she returned in August. Miss Pixley said to her, "Oh, Katie, why do you come to school when you suffer so much here, and are so well at home?" "Oh," she replied, "I want to learn." Her disease was probably consumption. Another of our girls began to complain of not feeling well soon after the term opened; lack of strength was her chief symptom. I made her work very light, and she kept on with her lessons until October, when she left school, and went to stay with relatives near here. She was soon completely prostrated, had a bad cough, and there was no doubt that she was another victim of that fell disease, tuberculosis. A week before her death I went to see her. She could not speak much then, but seemed to be at rest in her soul. A few days later she asked her aunt to pray that the Lord would take her soon; she was in so much pain. The day before her death she asked to be baptized. Mr. Pixley was just leaving his house to go to her to administer the rite when a messenger came to say that she had passed away. I am very thankful that neither of these deaths occurred at the seminary. We had a little girl very ill with pneumonia in August, but with the careful attention given her by Miss Pixley, the good nursing under her direction of the two native girls, our good Dr. McCord's services, and the blessing of our heavenly Father, she passed the crisis safely.

How unpleasant it is to be associated with people who live on Grumbling Avenue! May the Lord bring us in contact with those who reside on Thanksgiving street and Praise Square. Such atmosphere is invigorating and healthful.

MISS OLIN A PRINTER

Extract from a letter from Miss Jenny Olin, teacher in the girls' boarding school on Kusaie:—

LAST April I ordered a small printing press and outfit to print my book that I have translated, because I thought that would be the least expensive way to do it. I wrote about it to a friend in Honolulu, a teacher at Kawaiahao Seminary and not a resident of Honolulu. Last mail brought two letters from there—one from the Hawaiian Missions Children's Society, of which I am an adopted member, saying they had sent \$125 to Boston to pay for my printing outfit; the other from the Kawaiahao Girls' Mission Band, saying they were sending about \$15 for the same object, but adding that I could use it as I chose if the press were otherwise provided for. I was exceedingly surprised, for I had no idea my friend would make my wants known; but I was also very thankful, as now my way to do what I wished to do would be a little easier.

I had planned to move out of my room in favor of the press, when it should arrive, as I could stand nightly showers rather better than a press can. I did not exactly like to do so, for having grown used to the luxury of a room I would much prefer to keep it; but there seemed no other way. Now, however, with all this unlooked for wealth I decided that I could afford a house, if the Kusaiens would get the lumber ready and do the work for nothing. I had not thought of asking them before, but having had so much given me without asking for it some way made me brave enough to ask. They were very willing to help. I bought roofing iron with the \$15, adding a little money of my own, and the Channon house furnished windows and a door. The walls are of native wood, good hard wood for posts, and "law," a kind of hibiscus, wood for the sides. It is plastered in the interstices, and then whitewashed to keep the bees from eating it up. It is nearly done; all it lacks is a floor. I can get no lumber on Kusaie for that, and am not rich enough to send away for it, so I am to try having pebbles for a floor. I do not know how it will work.

The house is built on a little knoll along the path down toward Dr. Rife's former home. It is 15 feet x 12 feet, and will be a refuge from the noise here, as it is far enough away so that just ordinary noise will not reach it; yet it is not so far that the walk will be burdensome. I have a good view of the ocean, and the breezes have free access.

As I do not anticipate having much more leisure in the future than at present, and as my time is pretty fully occupied, I shall probably have but little time for printing. Therefore I have taken in a new pupil, a young

Kusaien boy, that he may study and fit himself to help me. He is the grandson of the Rev. Likiak Sa, and I would very much like to see him follow in his grandfather's footsteps, and in the course of time fill the same office. His name is Isaiah; if he lives up to it he will do well. As yet everything is new to him and he does not know how to study. But he is learning.

MISSIONARY ITEMS

WE read in *Mission News* of 2,300 adult baptisms in the Kumi-ai churches of Japan during last year. This gladdening result is due to the strong enthusiasm of these churches for the extension of their local work and increasing contributions for carrying it on.

Eight of the Chinese students in Tokyo were baptized recently, all of them sons of officials or of wealthy men. Larger numbers of Chinese are enrolled in the Bible classes than ever before, one hundred and twenty-five men being present in two evangelistic classes on a recent Sunday.

Some 4,000 students in El Azhar, the great mosque university in Cairo, went on a strike recently because government had introduced certain reforms. To the Moslems El Azhar is a mosque, while to the officials it is a university. By consent of the ministers the obnoxious rules have been annulled.

THIRTY-FOUR Turkish students, all Moslems, have just entered Robert College at Constantinople. Before the Constitution no Turkish students were free to study in the great American center of Christian teaching in Turkey.

AN English magazine gives the following item, especially interesting to mission study classes in The Nearer and Farther East and The Moslem World:—

A MOSQUE ON WHEELS

The new Hedjaz Railway in Arabia is to be fitted up with the Moham-medan counterpart of a chapel car in the shape of a mosque car. The car will allow pilgrims to perform their devotions during the journey to the sacred cities. Eternally, the praying car is only distinguishable from the other cars by a minaret six feet six inches high. The interior is luxuriously fitted. The floor is covered with the richest of Persian carpets, while around the sides are verses from the Koran appropriate to the pilgrimage, printed, and in letters of gold. A chart at one end indicates the direction of Mecca, and at the other end are placed four vessels for holding water for the ritual ablutions. The ordinary cars are of foreign make, but the wagon mosque was built in Constantinople.

We find in *Mission Studies* a charming story by Miss Corinna Shattuck, of Oorfa, telling of their school for the blind. A bright orphan girl had succeeded, though with defective sight, in graduating at SCHOOL FOR THE BLIND AT OORFA. Marash Seminary. Later she became quite blind, but friends in America helped her to a training in Braille, so that she is able to teach blind children. She has worked out an Armenian alphabet in Braille, and prepared in that language several books for the blind. The school under her care has trained nearly forty pupils, mostly young, though now and then a mature person comes to learn reading and hand work. They knit socks and gloves, make lace and sew, and have rooms for weaving mats and tent cloth and for chair seating. The little ones learn to run about in play like seeing children, and they are a very happy set. At present the pupils come from fourteen cities and towns, some of them a month's journey distant. None are able to pay their own expenses, though the cost is only \$30 a year.



HELPS FOR LEADERS

THE MAY FESTIVAL

IN spite of a very stormy day, the annual children's May Festival of the Woman's Board of Missions was a great success. Almost six hundred children gathered in Union Church, Boston, with their leaders, upon the afternoon of May first.

Rev. Enoch F. Bell, of the American Board, presided, and drew forth the interest of the children at once.

The address of Rev. Allen A. Stockdale on "Beginning Early" was listened to with rapt attention. He urged the boys and girls to have such a love for God's work that they would be up early with the bees and birds when it should be necessary to get the extra things done. He also said the children who love best help most.

Following this talk came some scenes from Galata Bridge in Constantinople. These were prepared by Mrs. Frank H. Wiggin. The "hamal" was there with his heavy burden of suit cases and other bundles resting upon his saddle. The water carrier clinked his tumblers, or further along gave

water to the thirsty travelers from his skin water jug. Two Bulgarian women in bright native costume, veiled women and little children passed along. We were introduced also to dervishes, and shown their instruments wrapped in the sacred green cloth. A Bedouin sheik removed his shoes and went through his form of prayer as we heard the call to prayer given. The effect of the scenes was very good, and has left an indelible impression upon the minds of all who saw it.

A group of children in Japanese costume gave a *Uta Sayonara* (farewell song), which had been arranged by Miss Lucy E. Case. It was not difficult to imagine ourselves in the midst of a kindergarten of ours way out in Japan.

This year a May Queen to receive the pledges in her May basket was a new departure, but one which added very much to the festivity of the occasion.

The last song was "Fling out the Banner." As the different circles raised their banners and sang lustily it was easy to see that the enthusiasm of children is contagious. All the faces of the older people present became more radiant. We realized anew the joy of service under the leadership of such a conquering captain as the Lord of Hosts, and we heard distinctly his call to a more whole-hearted service.



A PREVIOUS ENGAGEMENT

BY EMMA L. BURNETT

MRS. BLAKE had been appointed to plan and to conduct the next missionary meeting in Jefferson Street Church. It was her first attempt in that line, but what she lacked in experience she made up in enthusiasm and sanguineness.

"I think I shall ask quite a number of ladies to take part in the exercises," she confided to the president. "That will make more variety; besides, it will give us a chance to get hold of some who do not always attend the meetings."

"A good idea," the president commented.

"I shall ask Miss Tuckerman to give us a synopsis of the new study book

—she would do that beautifully. Then, Mrs. Foster has the pen of a ready writer, and I shall ask her for a short paper on the subject of the month, which we can afterward discuss. Mrs. Conway is pretty good on current events; I'll get her to look up items of missionary intelligence and give them to several ladies to read. Won't that make a fine meeting?"

The president heartily approved of the scheme, though she was somewhat dubious about the success of the open discussion.

"And oh!" Mrs. Blake pursued, "it has just occurred to me—I shall ask the Charlton girls to sing one of their lovely sacred duets. That will add so much to the interest of the meeting."

Things went smoothly at first. After just the proper amount of urging and putting aside suggestions about "asking somebody else," everyone consented to do as requested; so Mrs. Blake carefully arranged for the devotional exercises and then settled down to writing pretty post cards and dainty notes of invitation.

But "the best laid plans of mice and men"—to say nothing of women—"aft gang agley," and so it was in this case. Thursday evening Mrs. Blake received the following note from Miss Charlton:—

MY DEAR MRS. BLAKE: When sister and I agreed to sing at the missionary meeting we altogether forgot that Friday was the day, and we have arranged to go to the Symphony Concert. We shall be happy to sing some other time. Hoping you may have a good meeting.

Sincerely yours,

FLORENCE CHARLTON.

"Forgot Friday was the day! It's always on Friday. They know that well enough," exclaimed Mrs. Blake petulantly.

Friday morning's mail brought Mrs. Foster's paper, with a note stating that she could not possibly attend the meeting as some suburban friends had 'phoned that they were coming in to shop and they wished her to go with them. "You can easily get some one to read the paper. With best wishes for a good meeting," etc., etc.

"She promised us before she did the suburban shoppers," sighed Mrs. Blake. "Well, I shall get Mrs. Sterling to read the paper. She is always at the meeting."

When Mrs. Blake set forth on her way to the church she decided to go round by the avenue and pick up Miss Tuckerman so as to make sure of her. That lady, however, in unmistakable house dress, was waiting for her on the front steps.

"Oh, Mrs. Blake!" she began in a cautious undertone, "I was so hoping you'd come this way. Here is your book. I'm so sorry I can't go to the meeting, but Cousin Becky is here spending the day with me."

"Bring her along," suggested Mrs. Blake.

"I don't believe she would go."

"Go in and ask her, or else excuse yourself for an hour. You can easily do that with such an intimate relative."

"I'm afraid it wouldn't do. Besides, I haven't time now to get ready. I mustn't keep you. I know you'll have a good meeting without me."

It was almost three o'clock and Mrs. Blake in the leader's chair was anxiously watching the door for the "current event" lady. She did not appear, but presently in tiptoed her little daughter with a small package. Approaching the table she announced in a stage whisper that "mamma sent this, and she's sorry she can't come because she had an invitation to take an automobile ride."

The last straw!

"Did she say she hoped we'd have a good meeting?" asked Mrs. Blake, with a weary smile.

"Yes'm, no'm," murmured the bewildered innocent.

With the collapsed program on her hands, Mrs. Blake opened the meeting in a rather depressed state of mind, but the old faithfuls were all there, and so heartily did they sustain her that after all it was a very satisfactory meeting. They all felt that it was good to be there, and only regretted that so many others had deprived themselves of this benefit.

A few days after this one of the ladies of the congregation had an "At Home," and the Jeffersonians were there in force. A little group which included Mrs. Blake, Mrs. Sterling and the president of the missionary society were chatting together when Miss Havens came over and accosted the latter with "I was so sorry the other day not to get to your meeting—oh! I beg pardon, I know you don't like that. I mean *our* meeting—but I had the dressmaker that day, so of course I could not go."

"I did not get there, either," chimed in another lady. "Some friends came in, and they stayed just a little too long."

"When I received Mrs. Blake's post card," said another, "I fully intended going, but something or other—I can't just remember what it was—occurred to prevent. So many things do get in the way of those meetings. I can't imagine how you manage, Mrs. Sterling. You have so many demands on your time, and yet I am told you are always there, and you are not an officer either. How is it?"

"I manage by simply making a regular engagement of it, and not allowing things to get in the way," Mrs. Sterling replied.

"But what if you have the dressmaker?" said Miss Havens.

"I do not engage her for that day."

"But what if you are invited to something especially nice, or friends send you word they are coming to see you?"

"I plead a previous engagement. I don't allow personal affairs or anything I can control to stand in the way. There are enough things to keep us women from doing all we wish, such as sickness in the family, or one's own physical condition. Then in some households there are little children or aged persons whose claims come before anything else. But it seems to me that those of us who are fairly well and comparatively free-footed, even though leading busy lives, can and should contrive to attend a missionary meeting once a month."

"But sometimes isn't it hard to give up something that may not come along again very soon for a missionary meeting that, like Tennyson's brook, goes on forever?"

"She knows how to practice a little self-denial," observed Mrs. Blake.

"I don't look at it in that way," said Mrs. Sterling quickly. "To me it would be more self-denial to give up missionary meetings. I find stimulus and uplift in the smallest and poorest of them. Just think what a little church meeting stands for! It is a part—a necessary and most important part—of a splendid organization that is doing a glorious work for the Master. The mottoes of our Women's Societies tell the whole story—'Our Land for Christ,' 'The World for Christ.' I am proud and glad to be enrolled in this mighty army, and I want to keep up with the procession."

No one spoke for a moment, and then Miss Havens remarked thoughtfully: "That is a grand way of looking at the subject, and if keeping up with the procession involves regular attendance on our local society, we certainly should consider our missionary meeting a previous engagement."—*Home Mission Monthly*.

SIDELIGHTS FROM PERIODICALS

THE TURKISH EMPIRE.—"Women in the Young Turks' Movement," *Atlantic*, May. "The Crisis in the Syrian Protestant College at Beirut," *Missionary Review of the World*, May. An article in the *Hibbert Journal* for April entitled, "Islam, the Religion of Common Sense," presents perhaps the strongest statements that can be made by one of its devotees, yet fails to meet the challenge of Christianity with regard to the position of woman, the Fatherhood of God, or a remedy for sin in the world.

JAPAN.—"The Evangelization of Japan," *Harvard Theological Review*, an article by a noted Japanese pastor, Danjo Ebina.

INDIA.—“Christianity and Social Life in India,” *Missionary Review*, May. “The English in India,” *North American Review*, May.

CHINA.—“The Union Educational Scheme of Western China,” *Missionary Review*, May.

SIAM.—“Progress of Siamese Women in Thirty Years,” *Missionary Review*, May.

BURMA.—“Christian Missions in Burma,” *Missionary Review*, May.

Articles of general interest.—The *Missionary Review* for May has three articles on “Buddhism,” also “What Mount Holyoke has done for Foreign Missions,” and “A Biographical Sketch of Fidelia Fiske.” E. B. S.

WOMAN'S BOARD OF MISSIONS

Receipts from March 18 to April 18, 1909.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bar Harbor, Jr. Soc., 19; Belfast, Aux., 30; East Bangor, Gleaners, 1, 50 00

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Proceeds of Banquet, 117.10; Alfred, Ladies' Union, 10; Auburn, M. B., 30; Bath, Central Ch., Aux., 10; Bethel, Aux., 8.60; Bridgton, C. E. Soc., 2; Farmington, C. E. Soc., 1; Gorham, Aux., 43; Harpswell, North, C. E. Soc., 2, Jr. C. E. Soc., 1; Harrison, Aux., 7.20; Hiram, “Margaret and Little Robert,” 1.26; Portland, Bethel Ch., Aux., 81.50, Friends, Easter Off., 50, High St. Ch., Aux., 30, St. Lawrence Ch., Aux., 10, Th. Off., 23.50, State St. Ch., Aux., Easter Off., 65.48, Williston Ch., Aux., 117, Dan. of Cov., 100, Mrs. Oren Hooper, Jr., in mem. Carl P. Hooper, 20; Waterford, C. R., 4.74, Miss Baird, 5, Friend, 5; Westbrook, Aux., 12.50. Less expenses, 30.30, 727 58

Total, 777 58

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Atkinson, Dau. of Cov., 50 cts.; Concord, Aux., 5, First Ch., Y. W. Miss. Soc., 15; Manchester, First Ch., Aux., 60. Less expenses, 4.50, 76 00

LEGACY.

Walpole.—Maria K. Barnett, by C. L. Sturtevant, Adm. 950 00

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Barton, Aux.,

6.75; Bellows Falls, S. S., 15.47; Berkshire, East, Aux., 10, Jr. C. E. Soc., 1; Brandon, C. E. Soc., 5; Brattleboro, S. S., 15; Charleston, West, C. E. Soc., 2; Chester, C. E. Soc., 5; St. Johnsbury, South Ch., Aux., 16, 76 22

Woodstock.—Mrs. Frederick Billings, 600 00

Total, 676 22

LEGACY.

Barnet.—Caroline Holmes, by John Bailey and Nelson Bailey, Extrs., in part, 2,250 00

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Friends, 68.70; Andover, Abbot Acad., 13.17; Billerica, Aux., 2.50; Lawrence, South Ch., Aux., 4; Lexington, Aux. (to const. L. M. Mrs. Willard C. Hill), 25; Lowell, Elliot Ch., Prim. S. S., 5, Kirk St. Ch., W. A., 10, Mrs. Martin's Tea Fund, 10; Malden, Mrs. R. C. King, 25, Mrs. J. H. Martin, 25; Medford, Mystic Ch., Aux., 33; Melrose Highlands, Friend, 5, Friends, 8, 234 37

Franklin County Branch.—Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield. Greenfield, Aux. (50 of wh. to const. L. M's Mrs. Julia S. Merriam, Miss J. Kate Oakman), 72.50; Montague, Aux., 8; Northfield, Prim. S. S., 5; Shelburne, Aux., 14.26; West Hawley, Friend, 25 cts., 100 01

Hampshire Co. Branch.—Miss Harriet, J. Kneeland, Treas., 8 Paradise Road, Northampton. Easthampton, Emily Mission Cir., 15; Hatfield, Real Folks, 25; North Amherst, Aux., 10; Northampton, Edwards Ch., Aux., 27.42; North Hadley, Aux., 20.60; South Hadley, Miss Hooker, 25; Williamsburg, Aux., 30, 153 02

Middlesex Branch.—Mrs. Frederick L. Cladin, Treas., 15 Park St., Marlboro. Hopkinton, Prim. Dept., S. S., 3; South Framingham, Aux., 29; Wellesley, Aux., 59,

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Abington, Aux., 8.89; Jr. C. E. Soc., 1; Braintree, Aux., 21.23; Brockton, First Ch., Aux., 44; Porter Ch., C. R., 12.56; Wendell Ave. Ch., Aux., 10.15; Halifax, Aux., 2; C. E. Soc., 1; Hanover Center, First Ch., C. E. Soc., 3; Marshfield, Aux. (Len. Off., 6), 15.64; Milton, Aux., Len. Off., 3.05; C. E. Soc., 5; Plympton, Aux. (Len. Off., 5), 5.50; Prim. and Junior Depts., S. S., 6.59; C. R., 2.41; Randolph, Aux. (Len. Off., 12.21), 129.50; Memorial M. C., 10; C. R., 1; Rockland, Aux., 23; Sharon, Aux. (with prev. contri. to const. L. M.'s Mrs. Alice M. Shepherd, Mrs. Eliza L. White), 5.27; Weymouth, East, Aux., 50.80; Theresa Huntington M. C., 15; Weymouth, North, Aux., 50; Weymouth, South, Old South Ch., Aux. (Len. Off., 1.50), 5; C. E. Soc., 5; Wollaston, Aux., Len. Off., 76.42,

North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. Fitchburg, C. C. Church, Band of Future Workers, 4; Littleton, Aux., 4.70; South Acton, Aux., 15,

Old Colony Branch.—Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. Fall River, Aux., Miss Elvin T. Snow, Len. Off., 1; Middleboro, Central Ch., S. S., 5; West Wareham, Mrs. Julia R. Morse, 30,

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Olmstead Falls, Ohio, Miss Grisell M. McLaren, 20; Holyoke, Second Ch., Aux., 6.35; Ludlow Center, Aux., 10; Mitteneague, Ladies' Benev. Soc., 60; Springfield, Mrs. B. Frank Steele, 12, Faith Ch., Ladies' Aid Soc., 25,

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Allston, Aux., 16.96; Arlington, Bradshaw Miss. Soc., Len. Off., 10; Anburdale, Searchlight Club, 30; C. E. Soc., 15; Boston, Central Ch., Friend, 50; Mt. Vernon Ch., Aux., 116.50; Shawmut Ch., Aux., 6; Union Ch., Aux., 75; Boston, South, Phillips Ch., Y. L. M. S., 15; Brighton, Travel Band, 1; Brookline, Harvard Ch., Y. L. Soc., 10; Cambridge, First Ch., Aux., 189.85; Charlestown, First Ch., Aux., 10; Dedham, Jr. C. E. Soc., 10; Dorchester, Second Ch., Aux., 72.50; Go Forth M. B., 10; Jamaica Plain, Central Ch., Aux., 50.25; Mansfield, Aux., Len. Off., 11; Neponset, Trinity Ch., Stone Aux., 6; Newton Highlands, Aux., 27.26; Roslindale, Martha and Mary Guild, 15; Roxbury, Imm.-Walnut Ave. Ch., Foreign Dept., 59.69,

Westwood.—Mrs. J. B. Clark,

Worcester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Friend, 10; Warren, C. E. Soc., 10; Worcester, Central Ch., Aux., 14; Plymouth Ch., Aux. (to const. L. M. Mrs. Ella S. Bunker), 25; Union Ch., Aux., 50,

Total, 2,200 87

LEGACIES.

Cambridge.—Mary E. Hadden, by Curtis Hidden Page, Extr., 200 00
Winchester.—Elizabeth Dwight Chapin, by Wallace Fay Tenney, Extr., 1,000 00
 Total, 1,200 00

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Riverpoint, Wide Awake M. B., 5; Riverside, C. E. Soc., 1; Slatersville, Mrs. Albert Donnell, 2,

8 00

CONNECTICUT.

Eastern Conn. Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Central Village, Aux., Easter Off., 4; Chaplin, Jr. C. E. Soc., 2; Goshen, Band of Workers M. C., 5; New London, Mrs. J. N. Harris, 363. First Ch., Aux. (Len. Off., 8), 9; South Windham, C. E. Soc., 10; Stonington, Miss Emeline Palmer, 5; Second Ch., Aux., Len. Off., 9.50; Thompson, Aux., 17; Willimantic, Aux., 15,

439 50

Hartford Branch.—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Int. on Clara E. Hillyer Fund, 70; Farmington, Aux. (Mrs. A. D. Vorce), 5, 10; Hartford, Park Ch., Aux., 19.25; Windsor Ave. Ch., M. B., 5; Willington, C. E. Soc., 4.41,

108 66

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Ansonia, C. E. Soc., 10; Bethany, Aux., 10; Bethel, Aux., 25; Jr. C. E. Soc., 10; Clinton, Aux. (25 of wh. to const. L. M. Mrs. Ernest McGregor), 49; Darien, Aux., 18; Deep River, Aux. (with prev. contri. to const. L. M. Mrs. Nathan T. Dyer), 23; Derby, First Ch., Aux., 33.50; Second Ch., Aux., 25; Guilford, Mrs. John Rossiter, 3; Hadlyme, C. E. Soc., 5; Ivoryton, Aux. (100 of wh. const. L. M.'s Miss Bessie Griswold, Miss Margaret Griswold, Miss Anna Theis, Mrs. Henry Theis), 100.50; C. E. Soc., 15; Killingworth, Aux., 3.50; Marlboro, C. E. Soc., 6; Meriden, First Ch., Aux., 9.26; C. E. Soc., 15; Middlebury, Aux., 29; Middletown, First Ch., Aux., 46.27; Second Ch., Aux., 25; Milford, Plymouth Ch., C. E. Soc., 2.38; Naugatuck, Aux., 203; Alice Stillson Cir., 5; Haystack Cir., 5; New Haven, Center Ch., Y. L. M. C., 250; Church of the Redeemer, Aux., 174; Dwight Place Ch., Aux., 36.06; Y. W. Guild, 25; Humphrey St. Ch., Aux., 77.50; Plymouth Ch., Aux., 172; United Ch., Montgomery Cir., Aux., 7; Woman's League, Aux., 4; Welcome Hall, Senior League, 5.50; S. S., 32; New Milford, Y. L. M. C., 115; Golden Links, 20; Norfolk, Whatsoever Band, 10; North Haven, Aux. (to const. L. M. Mrs. Ezra G. Munson), 25; North Madison, Aux., 11.85; North Woodbury, Aux., 36; Plymouth, C. E. Soc., 10; Portland, Aux., 26; Prospect, Gleaners, 30; Redding, Dau. of Cov., 10; Ridgefield, Aux., 67.85; Roxbury, Aux., 18.14; Saybrook, Aux.,

7; Sharon, Aux., 58; Shelton, Aux. (with prev. contri. to const. L. M.'s Miss Mary Botsford, Mrs. George H. Scranton, Mrs. Sarah M. Taylor), 60; Southport, Aux., 60.80; South Norwalk, Aux., 75; Stanwich, Aux., 15; Stony Creek, Aux. (with prev. contri. to const. L. M.'s Mrs. Countryman, Mrs. Martha C. Maynard), 35; C. E. Soc., 10; Stratford, C. E. Soc., 15; Thomaston, Aux., 36.46; Mrs. J. W. Skilton, 80 cts.; Torrington, Samuel J. Mills, Aux., 26; Highland Workers, 20; Torrington, First Ch., Aux., 10; Waterbury, First Ch., Aux., 104.39; Dau. of Cov., 25; Girls' M. C., 20; Second Ch., Glad Tidings Cir., 40; C. E. Soc., 10; Washington, Aux., 46.45; Westbrook, Aux., 3; Westville, Aux., 67; Whitneyville (with prev. contri. to const. L. M.'s Mrs. Asa G. Dickerman, Mrs. Elizabeth Hamilton, Mrs. George D. Thorpe), 51.32; C. E. Soc., 10; Winsted, First Ch., Friend, 100, Aux., 44.08; Woodbridge, Aux., 56.30; Golden Rule Band, 10, C. R., 4.50; Woodbury, C. E. Soc., 20, 2,880 41

Total, 3,428 57

LEGACY.

Berlin.—Miss Harriet L. Edwards, by William Bulkeley, Extr. 200 00

NEW YORK.

Corbettville.—Friend, 75 00
 East Bloomfield.—Mrs. Eliza S. Goodwin, 5 00
 New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Albany, Aux., 34.50; King's Daughters, 15; C. E. Soc., 19; Prim. Dept., S. S., 2.50; C. R., 4.50; Aquebogue, Aux., 17.10; C. E. Soc., 5; Binghampton, First Ch., Aux., 25; Blooming Grove, Kyle Miss. Soc., 90; Dau. of Cov., 22; Briarcliff Manor, Aux., 30; Bridgewater, Aux., 25; Brooklyn, Friend, 5; Mrs. T. R. D., 250; Central Ch., Aux., 266.66; Miss Munson's S. S. Class, 3; St. Margaret Cir., 10; Zenana Band, 40; Lewis Ave. Ch., Alpha Kappa Cir., 10; Puritan Ch., Aux., 55; S. S., 15; South Ch., Jr. M. B., 10; Willoughby Ave. Chapel, Aux., 5; Buffalo, First Ch., M. E. Logan Cir., 45; Lend-a-Hand Cir., 5; Plymouth Ch., Lower Lights, 6; Burr's Mills, Aux., 10; Canandaigua, Aux., 25; Camden, Aux., 10; Chenango Forks, Aux., 3; Crown Point, Aux. (to const. L. M. Miss E. Louise Wyman), 25; De Ruyter, Aux., 3.91; Fairport, Aux., 23.65; Flatbush, Aux., 69; Franklin, Aux., 54; C. E. Soc., 5; Friendship, Aux., 10; Guilford Center, Farther Lights, 4; Homer, Dau. of Cov., 7; Ithaca, Aux., 30; Jamestown, Aux., 45.17; Java, Aux., 4; Lakeview, C. E. Soc., 2; Le Raysville, Pa., Sunbeam Cir., 10; Lockport, East Ave. Ch., King's Guild, 10; Prim. Dept., S. S., 5; First Ch., Aux., 45; Lysander, Aux., 13.50; Middletown, First Ch., C. E. Soc., 3; Moravia, Aux., 26; Morristown, Aux., 20; Morrisville, C. E. Soc., 5; Munsville, Aux., 5; S. S., 5; New York, Broadway Tabernacle, Young Woman's Club, 50; Christ Ch., Aux., 27; Manhattan Ch., Guild, 45; North Ch., Prim.

Dept., S. S., 15; Trinity Ch., Aux., 13.50; Niagara Falls, Aux., 18; Ogdensburg, Aux., 20; Orient, Aux., 25; Oriskany Falls, Aux., 5; Norwich, Loyal Workers, 10; Norwood, Aux., 10; Parkville, Aux., 20.59; Philadelphia, Aux., 20; Phoenix, Aux., 16.63; C. E. Soc., 16.29; Portland, C. R., 4.40; Port Leyden, Aux., 5; Poughkeepsie, Aux., 65; Pulaski, Aux., 13.50; Randolph, Aux., 12.75; Rensselaer, Aux., 15; Richmond, Aux., 2; Richmond Hill, Aux., 10; Roscoe, Jr. C. E. Soc., 2.40; Saugerties, Aux., 5; Savannah, Aux., 2; Schenectady, Kindergarten, 1; Seneca Falls, Aux., 10; Sidney, Dau. of Cov., 20; Smyrna, C. E. Soc., 3; Summer Hill, Aux., 32; Syracuse, Danforth Ch., Aux. (50 of wh. to const. L. M.'s Miss Elma Hayden, Mrs. R. H. Stevens), 65; Geddes Ch., Mrs. G. C. Gere, 20; Goodwill Ch., Aux., 50; Berith Cir., 25; Plymouth Ch., C. E. Soc., 10; Ticonderoga, Aux., 25.50; C. E. Soc., 2.50; Utica, Bethesda Ch., Aux., 15; Plymouth Ch., King's Guild, 5; Walton, Jr. C. E. Soc., 2; Warsaw, Loyal Volunteers, 3.72; Watertown, Emmanuel Ch., Aux., 30; Prim. Dept., S. S., 5; West Winfield, Aux. (25 of wh. to const. L. M. Mrs. Maniman), 30. Less expenses, 30.83, 2,266 44

Total, 2,346 44

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J., D. C. Washington, First Ch., Aux., 100; M. C. (25 of wh. to const. L. M. Katharine Bradford Stone), 100; Md., Baltimore, Assoc. Ch., Aux., 60; N. J., Asbury Park, S. S., 5; Newark, First Ch., Aux., 25; Upper Montclair, Aux., 40; Pa., Nanticoke, Aux., 5. Less expenses, 80, 255 00

CALIFORNIA.

Ceres.—Friends through Miss Jessie R. Hoppin (Mass.), Ware, Mrs. C. M. Hyde, 25; Miss Harriet S. Hyde, 25; N. Y., Rochester, Mrs. A. A. Jagnow, 1; Kan., Atchison, Miss Rose M. Kinney, 1), 52 00

CHINA.

Tung-chow.—Woman's Missionary Soc., 36 00

GIFTS RECEIVED THROUGH BUILDINGS COMMITTEE.

Vermont.—Burlington, Mrs. E. Henry Powell, 15, Mrs. C. P. Smith, 25, 40 00
 Donations, 8,675 18
 Buildings, 523 70
 Work of 1909, 10 00
 Specials, 387 80
 Legacies, 4,600 00

Total, \$14,496 68

TOTAL FROM OCT. 18, 1908 TO APRIL 18, 1909.

Donations, 46,613 79
 Buildings, 2,228 35
 Work of 1909, 11,512 56
 Specials, 1,514 94
 Legacies, 13,221 48

Total, \$75,091 12

Board of the Pacific

President.

MRS. R. B. CHERINGTON,
Sunnyvale, Cal.

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MISS MARY McCLEES,
Adams Street, Oakland, Cal.

Foreign Secretary.

MRS. E. R. WAGNER,
San Jose, Cal.

Editor Pacific Department in Life and Light.

MRS. J. K. McLEAN.

A BUSY YEAR IN THE WILLIAMS HOSPITAL

THE thirty years since the beginning of the medical oasis of the American Board in northern Shantung is this year to be commemorated by the issuing of an illustrated brochure, historical in aspect, and rightly calling attention to the solid foundation and superstructure reared by Drs. Porter and Peck. (A copy will be sent to any person requesting it.) In this period 313,074 dispensary visits are recorded, and 12,646 patients have dwelt in the hospital for longer or shorter periods—a continuous “station class,” who received more than they came for in some lines, if less in others. The number of surgical operations in these three decades is 14,243.

That there is present and future service is indicated by the fact that for months prior to the date of this report the weekly record shows an in-patient clientele of 100 or more, despite the discharge of an average of three patients a day. To be sure, they do not come for religious instruction, but few object if well presented. The man who came with no personal belongings but a rope secreted in his clothes, thinking to bind himself and drown in the Grand Canal if not cured of his aggravating disease, voluntarily gave up the rope long before he was cured.

“The fear of the Lord tendeth to life,
And he that hath it shall abide satisfied.”

A distinct change in the class of patients has been noticed during the year. More particularly in the last few months the women have thronged upon us till the floors, mason's hovel, guest hall, servants' rooms, and sometimes the verandas have offered meager shelter. For some time patients living nearer to other, though usually distant, hospitals have been refused, but this year we have had to go a step further and refuse all doubtful cases, for those for whom there is the most hope physically are most likely to be reached by the healing and practical gospel of Jesus Christ.

It is with most earnest thanksgiving that we learn of the early prospect of a Porter hospital for women at Pangkiachwang, and the funds needed to complete the desired \$5,000 will surely soon be forthcoming, if not already pledged. The splendid efforts in this direction of Miss Frances Patterson, formerly of the North China Mission, affords another excellent illustration of "once a missionary always a missionary." Before this plant and the new men's buildings (asked for by the mission two years ago, but still unauthorized) can be constructed a considerable piece of land will need to be acquired. This will take money, time and patience, but either the present or enlarged hospital yard should be delimited by fencing or wall—to say nothing of the need of an isolation ward or building. The present free intermingling of patients with other occupants of the yard is objectionable from several standpoints.

Opium habitues have been numerous, and, though a difficult class of patients to deal with, have proved quite satisfactory. A Mr. Liu, father of one of our college graduates now studying medicine, came to attend his wife, and was urged, as oft before, to give up his opium. For perhaps the fourth time he agreed to try. He ran out of money, and his valuable opium pipe, lamp and outfit were purchased to assist him as well as to remove temptation. In a month his sordid face brightened, his thin body straightened, and he went home seemingly a new man. Nearly a year has passed and he has not so far fallen again into the opium pit, and we may well pray that he will not. Many times during treatment opium patients are found to be secretly taking opium, the ashes or "anti-opium" pills containing the drug, so that stringent rules and a careful watch have to be maintained. For the sake of the effect on the other patients, infringement of the clearly understood rules means discharge from the hospital. Two officials of inferior rank and the wife of one of them have been among the "cured." The opium reform edicts from the throne, despite their slack enforcement, have aided the surely coming but sure death of opium by raising the price. The officials must make as much money for themselves as before, and the "squeeze" or tax must therefore be larger from each shop. Consequently, while some opium dens are closed, many smokers, already poor from the costly, debilitating vice, must give up the habit after having financially ruined their families and their friends. Many opium dens though really closed still have to pay license, thanks to the avaricious officials. No opium is grown in our region, and smuggling is common. A few county officials are reported as not allowing known opium takers in employ, and the admirably conducted Tehchow Arsenal prohibits opium altogether.

Besides the increase in the number of women patients from the better as well as poorer classes, and in addition to the opium takers, the increased attendance of recent months is partly due to the coming of a few men of relatively higher social rank than has been usual. We regret that accommodations for such are inadequate. A few who needed treatment declined to stay because there was no suitable place. The average stay of the patients has been longer than at any time for these thirty years. This means disappearing prejudice, a willingness to listen, as well as something of a desire to ingest and to digest all the hospital has to offer.

During 1907 there were five hundred and forty-one in-patients—a remarkable number for a country hospital. The youth with a harelip, the man with a large tumor on the back of his head, and the young woman with tubercular glands, came for professional attention that they might be made marriageable, but the reasons were usually more serious.

The first aim of the medical arm of the missionary service is to acquaint the sick (and the usual friends or relatives attending) with Christianity, in which aim success is often vouchsafed. However, most of the patients are dull and do not quickly grasp ideas, either new or old. About to perform an operation, before the usual prayer, the man was asked what prayer was—"beseeching the doctors to cure me," he replied. He learned to look higher. As to fearing the knife, daily do we hear the petition to operate when it is quite out of the question. Not so the woman who refused our offer to remove some necrotic bone from her son's leg. "No, indeed," she gasped, "who wants a boneless son?" Cod liver oil has been sold at cost, and perhaps ten times the usual quantity has been called for. That which is freely given away is too often not properly valued. A small vegetable garden was last summer largely cared for by patients, furnishing vegetables for the hospital poor for the whole year.

The Orient is fully as resourceful in remedies as the Occident, and, alas, that the bane of patent medicines from otherwise civilized countries is now multiplying the ills of the "Middle Kingdom." "Have you an American egg?" asks the half-blind incubator manager from 270 *li* to the north. "No, American eggs acquire an odor if kept too long. Why do you ask?" "Because I've been told that if I ate a chick hatched from an American egg my eyes would get well." Not all American eggs have such a savory reputation. His eyes, ruined in his crude incubating rooms by using them as delicate test fields for egg temperature, will never be normal, but his stay here opened his "heart eyes" even more than his fleshly orbs. A small boy with an extensive laceration of the leg from a dog bite had been treated by burning some of the hair of the dog, mixing the ashes with oil and

rubbing the mixture into the wounds—which naturally made it harder for us to secure a prompt and good result.

One of the most pressing needs is a corps of evangelists on fire with love for their God-appointed work. Busy Mrs. Kung, the matron, aided in her religious work the busy part of the year by two schoolgirls, the one efficient and one less so, and faithful Mr. Kao, assisted by two partly trained young men for part time—these, together with the help from the missionaries and hospital staff, and some aid from blind Mr. T'ang in the summer, might be sufficient were these workers better equipped for this great work, as we trust they or their successors will become. The patients and their attendants are unfettered by the allurements a city would afford, and an attractive gospel is sure to take root in some of the lame, the halt, and the blind, whose afflictions thus become their salvation.

As relatively unrewarding, we have not especially cultivated the dispensary service. However, twice a month, either physician or assistant sees patients in the neighboring city of Tehebow, and the day following holds a clinic at the government arsenal at the same place. This large arsenal should have its own physician, and the government will one day make the provision. Meantime they seem glad to have the Christian missionary physician attend to the needs of the thousands of employees as best he can by an occasional visit. The number of dispensary calls for the year was: men, 4,745, women, 2,279, a total of 7,024.

The senior hospital assistant, Mr. Chiang, after much hesitation, was sent to the Shantung Union Medical College for a few months, and it is possible that he may continue there for a time. Though his going made duties heavy for the remnant of the force—two “half-baked” men assistants and the two physicians—it seemed best to make the attempt to better equip this splendid material for the sake of the future. The assistants responded splendidly to the extra calls made upon them, which were the more numerous, as there has been no woman assistant the past year. Two representatives continue in the Peking Union Medical College, and we hope for proficient professional assistance from this source, though it is a matter of much regret that we have no one in training in the newly established Union Medical College for women. To help fill the gap caused by the absence of Mr. Chiang, one of our house servants was installed as nurse-in-training, giving half his time to religious work in the hospital. He is doing finely, and well worth the \$35 a year which he costs. It is hoped that another nurse or two may be added this year—an experiment before tried, but not carried to fruition.

(To be continued.)

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A MESSAGE FROM OUR TREASURER, MRS. S. E. HURLBUT

DIONG-LOH, CHINA, FOOCOW MISSION, PAGODA ANCHORAGE,
March 11, 1909.

MISS STARR writes that the treasury is not filling up in proportion to the needs for this year. We have been through India, and visited all of the accessible schools and evangelistic work supported by our Board there. We have seen with keen interest the change that comes to the girls taken from the streets, unkempt, uncombed, uneducated, unchristianized, when they have been even a short time in the mission school. Aside from clean faces and bodies, and all of the outward signs of civilization, a beautiful light comes into their eyes, a refined expression to their faces, and they are really beautiful. And then when you see the girls whose parents for two or three generations have been Christians, then you see a new creation, and verily know what it is to be born again.

Our work has been blessed in all places, and it is indeed fascinating to follow from mission to mission and see what has been accomplished. But we have gotten to a point now when we must go on and put more money into our missions to meet the needs of the growth. We are sadly lacking in buildings, and when we see some of the adequate, convenient buildings of other missions we must needs ask ourselves why we are not keeping up in the march.

So this letter is to ask you to make an appeal to the women of the Interior if they will not now rise up and pay at once the debt of the board, and be prepared to help raise the money for these needed buildings. We know

what the needs are in Samokov, Adana and Marash. We find needs here in the Farther East just as great. School buildings which hold forty girls, when it would take no more teaching force to add one hundred to them, and the girls already are wanting to come in. Nothing needed but the room to put them. Then we find our missionaries hampered for lack of sufficient appropriations to meet the emergencies of illness, etc.

In Canton we found a Chinese woman giving her entire time to teaching in the school. She also is interested in helping to raise money to buy land to build a new schoolhouse. In the same school is a Chinese woman, well educated, teaching for half she might get in other schools, and this with a husband ill with consumption, whom she supports and cares for. In the same mission we found a Chinese man who had himself opened a school for boys, which he in every way cares for. The opportunity is great, and the result most satisfying. The Chinese girls are appreciative, eager to learn and bright in their studies.

MICRONESIA

Miss Jennie D. Baldwin writes from Truk, Caroline Islands, October 14, 1908.

THERE have been no great changes at Truk during the past weeks. Mr. and Mrs. Mader returned from Ponape last month, so with Mr. Doenges there are three missionaries on Kinamne at present. Probably you desire information concerning the passing of this school over to the German Society, but I am unable to enlighten you. The latest letters from Germany do not even mention this part of the work, so I presume that no appointments have been made. The gentlemen here are increasing the number of out-stations, having opened two new ones in the western part of the lagoon last month. They are anxious to occupy the field, fearing that the Roman Catholics will endeavor to enter Truk.

Your letters to the girls have increased their interest, and you are remembered in prayer. Miss Arnott is also constantly remembered, although we have not heard from her lately. I know, however, by experience that it is often hard to find time for letter writing. The missionary is frequently represented with his Bible in hand teaching the heathen, but on Truk one is pressed with many temporal duties, as baking, teaching school, dressing sores, breaking in young, spunky calves, as well as the care of all the general housework and numerous interruptions; yet it is all worth while if only these dear girls can be led to the Master. At present some are under great temptation; their friends are opposed to their marriage in school, and even threaten to take them away from us, lest they shall marry here and go out as teachers' wives to other islands. Pray for them that they may be kept.

DISPENSARY WORK IN LINTSINGCHOW

BY DR. SUSAN B. TALLMON

A FEW days ago there came to the dispensary a well-dressed, pleasant-faced old lady. Yes, I believe she would be considered by the Chinese a "lady," though she is not of the official class. When I learned that she was from a village fifteen miles away, I was troubled, for we have no place for patients to live and hers is a chronic trouble which only prolonged treatment can cure. When told this she replied, "But I do not intend to go home. This is my niece and these are her two children. My niece lives just inside the walled city. This is my daughter and we have come to stay until I am cured." Then the younger woman spoke up, "Don't you remember me and my little boy here? He had a big boil on his head and you opened it. It was fortunate for him that we have a doctor in Lintsing." Confidence and appreciation are always gratifying, and are especially so when one sees in them the promise of a more ready entrance for Him who is able to cure hearts sick with sin and deformed with superstition.

That evening when Mrs. Chiao came to my room she said, "The old lady from the western village who was here to-day knows the little boy who was brought here last spring, the one who fell out of a tree, and she says that he is perfectly well, and runs and plays just as other children do." So that had been one of the things that had brought the old lady. The news was very welcome to us, for that little boy had lain as a heavy burden on our hearts. His story is one that reflects no especial credit upon our work from a professional or from any other point of view, but it does tell something of what our work is like and for that reason you may care to hear it.

Forenoons are held conscientiously free from medical work and sacred to the study of the language, but this day it was not yet noon when the gate keeper knocked at my door. There was a cart at the gate he said that had come from a village twenty miles or so away. It brought a little boy who had fallen from a tree two days before and driven a piece of wood into his body that no one could get out. Would the doctor please take pity on them and save his life? Outside the door the father and an uncle met me with profound bows and begged me to save the child. He was the only boy in the family, they said. It was a very white, pinched child-face that looked at me when I lifted the cart curtain, and a frightened face too, for he had never before seen a foreigner, and my smile met no response. He had eaten nothing for two days, so Mrs. Chiao prepared him a cup of milk. It was canned milk. We have no other, but are very thankful for what we do have. The gate keeper was sent to make the fire in the dispensary room, and then

he must go across the river to Mr. Wen's home and ask him to come to the dispensary as soon as possible. Examination showed that they were not mistaken. A piece of wood larger in diameter than a man's thumb was firmly wedged in the pelvic inlet under the pubic bone in front and against the base of the sacrum behind. It seemed almost as immovable as the bones themselves. Nothing could be done without an anæsthetic, and who should give it? Even my assistant, Mr. Wen, had never given one, though he had several years of hospital work before Boxer times. I might have given the anæsthetic myself and have left the operation to him if he had had any adequate knowledge of anatomy. As it was we called in a teacher, one of our Tung-chou college graduates, who knew something of the dangers involved and who would be willing to follow directions. For an operating table we had what has served very well for use when making ordinary examinations—several boards from a packing box carefully fastened together and resting on two small sawhorses. Instruments? Our small stock afforded nothing that could possibly be used for grasping the wood except some tooth forceps that the Pang-Chuang physicians had kindly loaned us. Solution must be made, instruments boiled, the patient prepared for operation, and while the anæsthetic was being started, some attention must be given to the assistant to see that he was really scrubbing his hands enough. And yet what a sickening farce this attempt at asepsis is! A patient who has had his wound probed for days with who knows what dirty instruments! A room where the most septic cases are dressed daily! How could anyone pretend that aseptic work is possible under such circumstances? And still we cannot but do as far as possible what science demands, knowing that at least we have not added to his peril by any carelessness of ours. These preparations had not gone on without many a prayer for guidance and wisdom and strength, prayers that I did not try to force my stammering tongue to put into words. As soon as the sobbing, struggling child was under the influence of the anæsthetic, his father and uncle steadied his limp little body. The forceps were short, and having been made to grasp teeth, not anything of so great a diameter, they were not easy to adjust. Again and again they slipped off, and when finally a firm grasp was gotten the exertion of all my strength was not sufficient to make any impression. After several attempts, I gave Mr. Wen my place. He is not a man easily vanquished, but his success was no greater than mine. Finally he stood up with the perspiration dripping from his face and said, "Let us pray!" It was a simple, earnest prayer that he offered, thanking God that we could come to him, asking for wisdom and for physical strength, that we might be instrumental in saving the child's life, and that the love of God who gave

his Son for us might be in this way the more speedily made known among those who have not heard. Again we went to work. This time with two pair of tooth forceps, and we pulled together. It seemed as if such force ought to move anything. It was not at the first, or the second, or the third attempt, but finally it came, a smooth, blunt-pointed stick, nearly five inches long. The internal damage was surprisingly small considering the nature of the accident, and the dressing was done almost before the child woke up. His father wished to take him home the next day, but to this we could not consent, and so they reluctantly went to find a place at an inn where they could stay. The next day the boy was brought for his dressing, carried in a large, flat basket, and the next day, but the third he failed to appear and inquiries made known the fact that he had been taken home. Later we learned that the child's father was a native doctor and felt quite capable of caring for his son after the stick was removed. For six weeks we heard nothing of the boy and then his father appeared with a box of Chinese cakes and candy for me and a similar present for Mr. Wen. The child, he said, except for a slight limp had completely recovered. We expressed our pleasure in hearing this good report and thanked him for the thought that had led him to bring the cakes, but Mr. Wen told him what we wished was not presents for ourselves, but gifts for the dispensary; gifts of money that would make it possible to provide medicines and dressings for a larger number of sick people than we could then relieve.

This was six months ago. We are still occupying the room by the "big gate" for our dispensary and using the chapel for our waiting room. We had hoped ere this that the money so generously provided by Mr. Stephens and several of his friends would have been used to build the waiting and preaching rooms, the dispensing and operating room that we so much need, but we have delayed because this building must be put up in relation to the others of the new station plant, and must be so placed as to allow for a woman's hospital near by, and also one for men, for we hope sometime that it will be possible to have both. More than half of the treatments given this fall have been given to men, though most of these have been seen only by Mr. Wen and Mr. He, they referring only serious cases to me. When we build the dispensary it is to be hoped that some place may be provided also in which Mr. Wen may live, for his ability to be of largest service in the work will depend upon his being within easy call. It is no longer true that we have no one who knows how to give anæsthetics. Mr. He came to us this fall, Dr. Tucker generously offering to pay his salary for six months from special funds in his hands if our finances would not permit us to invite him. This was not by any means because Dr. Tucker has more money than

he can use in connection with his own medical work, cramped and hindered as it is by lack of adequate funds, but because he felt so strongly that Mr. He was needed here, and because it was desired to keep Mr. He in church employ instead of having him go into another work. He has had longer and more recent training than Mr. Wen, but is a younger man and does not excel in some of the qualities that make it possible to trust Mr. Wen with heavy responsibilities. He has done good work this fall, and we hope that it will be possible to retain him permanently. The equipment of our dispensary is better than it was last spring. Two lots of instruments, etc., came a few weeks ago. It is no longer necessary to sterilize dressings with a hot flat-iron and to boil instruments in a cake basin. While our borrowed tooth forceps are still used for the purpose for which they were intended, we now have others much better fitted for uses to which the tooth forceps have been put. But it is in connection with the more distinctively religious work of the dispensary that we see most for which to be thankful. Helper Chang and Mrs. Chow, whose salaries some of you so kindly provided, have done good, faithful work in preaching to the waiting patients and in teaching individuals. The charging of a small fee (less than a cent) to all able to pay has kept away most of the merely curious, and has made more careful teaching possible. Mr. Wen and Mr. He have held a short prayer service with the patients before opening the dispensary each forenoon, and Mrs. Chiao and I have the same before the woman's clinic in the afternoon. Our weekly dispensary prayer meetings, led in turn by all connected with the medical work, have been very helpful, and have given opportunity for quiet discussion of our problems and for prayer together.

It has been a good year, and it is with thankfulness that we realize the blessings that it has brought and look forward to the larger things promised for the future.

TO-DAY IN CHINA

Extract from letter from Miss Nellie N. Russell, Peking, China, February 11, 1909:—

GREAT changes are taking place, and especially the past year there have been so many new movements started. Alas, China now sees but the surface of most things. The educational movement among women has so many ups and downs, and at present does not look so very hopeful. There are a good many students who are practically "tramp students," going from one school to another and not studying long in any one. Then, too, there are no end of false notions about at present. The new woman of China

does not at present command the respect of the best thinkers ; so many think it is proper to wear somewhat outlandish style of dress ; walk and talk like men ; go about in a public way and unattended. These breaking over the rules of custom do not help along the educational movement for women.

THE LUCY PERRY NOBLE BIBLE SCHOOL

AS SEEN BY ONE OF OUR DEPUTATION, MISS M. D. WINGATE

I AM writing this morning to tell you about the Lucy Perry Noble Bible School. How I wish our women could hold one of their meetings there ! They would be greatly pleased with the appearance of the building and its environment, as I was. As I stepped from the carriage to the wide porch and noticed the graceful architecture and felt the quiet, dignified, refined atmosphere I exclaimed, " How like dear Mrs. Noble ! " It almost seemed as if she might have planned the entire building and surroundings. The furniture is simple, but everything is in perfect taste and the arrangement is beyond question. We were glad to find Miss Swift has made a good building and one we can hope may last a long time. You have seen pictures of the building, but photos have to be taken at such close range much of the beauty of the house and surroundings is lost. The grounds are not large, really rather small, but so well planned the effect is excellent.

The work done in, and in connection with, the Lucy Perry Noble Bible School is fine, something each of us may feel proud of and very grateful for. Miss Swift has two young women with her, both of English parentage, one of whom is paid a small salary by our Board, and the other is supported by friends. These young women, as well as the Bible women, are taught by Miss Swift, and they, with her, visit seven hundred women in Madura regularly. The city is districted, and each has her work, which is regularly reported to Miss Swift and plans for progress are considered. I went out one morning with one of the young women and a Bible woman, and was much interested to see what an influence these visits have. The groups of women which usually gather, seemed to notice the company but little, but listened attentively to what was said to them in connection with the Scripture reading. In some instances there is no doubt of real conversion to Christ ; in other cases there may be conviction of the truth, but not yet a sufficient purpose to openly turn to it ; again, many are hearing and beginning to question whether after all it may not be the only true way. Doubtless there are hundreds of true Christians who may never be recognized as such in this life as they quietly try to pray and follow Christ. The tradi-

tions, customs, and worst of all, the castes create such hindrances, such formidable opposition and persecution, I hardly see how a woman born and trained in heathenism can see her way to come out openly. But they do here and there, and possibly the largest gain is the influence exerted upon the mothers which makes them willing to see to it that their children attend our mission schools. That is a great opportunity for the truth, as the years go by. Some of the stories of those who come to the home of the Bible School for protection and escape are thrilling, and were made more so by seeing the spot where this one sat for more than twenty-four hours, while the crowd outside and in the hall wailed and expostulated, and to know how another came to get away from the old life and succeeded, etc.

Madura is a very native city, not even an hotel, except rooms at the railroad station. The "rest houses" are for native travelers, and while they might be used by foreigners, are not at all adapted to their needs. I think foreigners seldom if ever stop at the "rest houses." The great temple there is much visited as is the palace, but to us the exceeding great attraction was the fine work of our missionaries. The Bible School stands among the very first in importance and influence as does Miss Swift among the missionaries. Some of her Bible women we found in many of the out-stations, and we often heard such words as those one woman spoke to us, "Miss Swift will give me a trained woman in a few months and then our work will be sure to go forward much better."

WOMAN'S BOARD OF THE INTERIOR

Mrs. S. E. HURLBUT, TREASURER

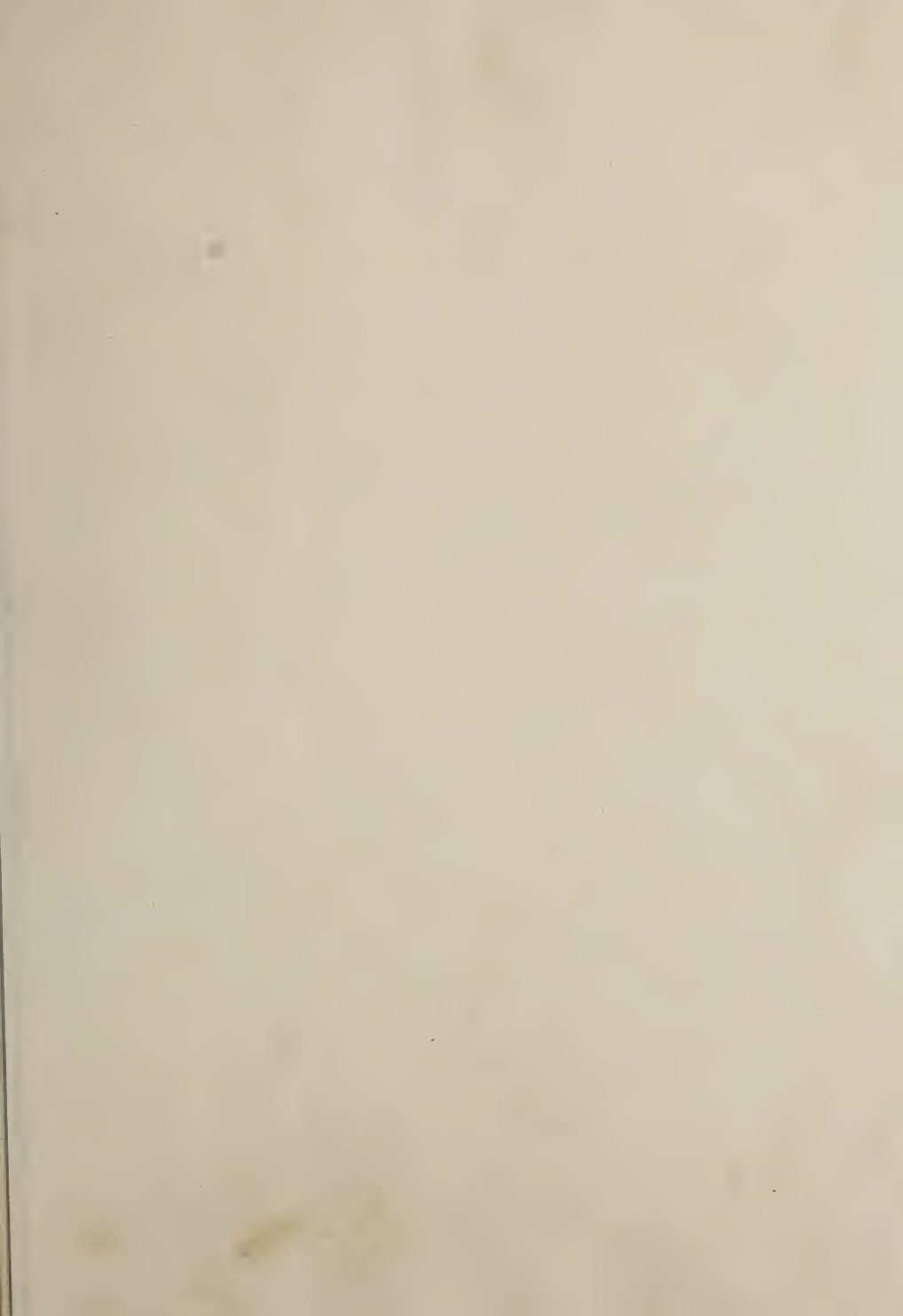
RECEIPTS FROM MARCH 10 TO APRIL 10, 1909

COLORADO	301 57	TURKEY	26 40
ILLINOIS	4,221 23	MISCELLANEOUS	152 00
INDIANA	17 00		
IOWA	462 80	Receipts for the month	\$16,966 97
KANSAS	143 58	Previously acknowledged	22,546 43
MICHIGAN	4,432 31		
MINNESOTA	2,291 51	Total since October, 1908	\$39,513 40
MISSOURI	1,859 28		
NEBRASKA	90 30		
NORTH DAKOTA	114 67		
OHIO	774 73		
OKLAHOMA	226 41		
SOUTH DAKOTA	119 30		
WISCONSIN	1,393 69		
WYOMING	11 44		
LOUISIANA	5 00		
TEXAS	10 00		
VERMONT	250 00		
CHINA	3 75		
JAPAN	60 00		

FOR BUILDING FUND.

Receipts for the month	\$24 00
Previously acknowledged	169 75
Total since October, 1908	\$193 75
ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
Receipts for the month	\$188 80
Previously acknowledged	296 85
Total since October, 1908	\$485 65

MISS FLORA STARR, Ass't Treas.

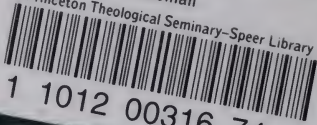


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Life and Light for Woman

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